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Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

FEBRUARY 26, 1993/48th year of publication/No. 2343

Thinkbit:
Ninety percent of neurosis is a bad conscience.
by Rev. J. Overduin

Canadian generosity increases in 1991 despite recession

C.C. staff, with files from Canadian Press

OTTAWA — Generous Canadians seem to be coming through in the crunch: despite being squeezed by tough economic times, average charitable givers were $22 more generous in 1991 than they were in 1990, according to a Statistics Canada analysis of 1991 tax returns.

ALMA BARKMAN

"The Lord gives rains from heaven and fruitful seasons." Acts 14: 17.

The $22 increase brought up the average yearly donation to $567. (This $567 and the numbers which follow do not take into account the four-fifths of Canada's population who did not report charitable giving in 1991.)

Median is $130

That average donation of $567 is actually a little high, says StatsCan, which points out that the median amount of $130 is a more accurate depiction of what most people gave.

Averages are thrown off by the very large donations of a tiny number of wealthy people and corporations. Using the median figure avoids the "upward pull" of such donations, since the median is computed by ranking all donations in order of size and then choosing the amount which falls exactly in the middle of the list. A median of $130 means half of Canadian donors gave more than $130 and half gave less.

'Bible belt' tops list

StatsCan ranked the generosity of Canadian communities and concluded that southern Manitoba's "Bible belt" was the most giving area in Canada. First place went to the area around Steinbach,

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Geologist Clarence Menninga asks: How reliable are scientific theories?.....p. 10
Filipino tribes are struggling to retain their ancestral lands..... p. 11
Debbie Davis reviews a Canadian guide to coping with job loss ..... p. 15

Armenians in North America organize aid

First Christian nation faces hunger and frigid darkness because of wars

Bill Fledderus

ST. CATHARINES, Ont. — Canadians across the country are donating winter clothes and dry foodstuffs to support the 3.5 million people who live in Armenia, just north of Turkey. Armenia's president has declared a state of emergency, warning that up to 30,000 Armenians could die this winter from cold and hunger.

In response the United States has lent three ships for the purpose of transporting donated supplies. The ships will be stopping in Montreal in March and April to pick up Canadian donations. The trip from Montreal to Armenia takes at least three weeks.

Not since 1988, when a major earthquake struck, has such an international outpouring of generosity been directed toward that stricken country.

Aid will be late

"Our [North American] aid will be arriving late in the winter, too late for some," laments Sam Tokadjian, a local coordinator for the "Winter Rescue for Armenia/Aid-Armenie" drive in the St. Catharines, Ont., area.

But Tokadjian is hopeful that countries closer to Armenia will be able to bring more timely help to tide over the people until the North American shipments arrive: "I have hope because the people of the Republic of Armenia are strong, hard-working and courageous," he says.

Food and heat are scarce

While the situation has been described as "desperate" and "catastrophic," Tokadjian points out that it is less of an emergency than the earthquake in 1988. "I'm not saying it is not serious," he adds. "The aged and the children especially face great danger."

BILL FLEDDERUS

Sam Tokadjian (L) and other volunteers pack donated powdered milk for shipment to Armenia at the Armenian Community Centre, St. Catharines, Ont.

Food and electrical power are scarce, especially in Armenia's capital city, Yerevan (pop. 1.2 million), say reports by the United Nations and foreign aid workers. Available power goes first of all to the defence ministry and the airport, although electricity does come on elsewhere for about two hours each day, says the *Toronto Star*.

Schools, factories and hospitals are closed. The country's nuclear reactor, Mezamor, has been shut down since the earthquake in 1988. Observers have questioned the safety of the reactor, while citizens are pushing to have it reactivated.

People in Yerevan are expropriating trees, books and railroad ties for fuel to keep warm. The situation is especially difficult because the city is sheltering many of the 350,000 refugees who fled persecution in Azerbaijan or the fighting in Nagorno-Karabakh, says Tokadjian.

"But I believe that Armenia will survive," says Tokadjian. "The people can overcome this situation. They have already overcome worse situations in the past."

Support for Armenia comes from around the world, since there are just about as many Armenians (3.5 million) living in

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News

Who remembers the Armenian massacre?

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Armenia proper as there are elsewhere. About one million ethnic Armenians live in the U.S., the majority of them in Los Angeles, Calif.

The largest Armenian-Canadian communities are found in Montreal, Toronto and Vancouver. The Ontario cities of Cambridge, St. Catharines and Windsor also have sizable populations, says Tokadjian.

When Tokadjian talks about the past, the main event he points to is the genocidal campaign waged against the Armenians by the Ottoman Turks between 1894 and 1923. The attacks and persecution of those years brought death to some of his ancestors and forced his parents to leave Armenia for Lebanon, where he was born. Later, the Tokadjian family moved to Canada.

There would be 20 or 25 million Armenians today (instead of the 7.5 million now in the world) if the Turks had not killed 1.5 million Armenians, most in the year 1915, says Tokadjian.

Tokadjian hopes that some day soon Turkey will publicly own up to that ugly part of its history. To this day it officially denies the pogroms.

Many Armenians in North America trace their family emigration to that Turkish campaign in the early 1900s. Rev. Aaron Kayayan, a French language broadcaster with the Back to God Hour radio ministries in Palos Heights, Ill., offers his story as another example.

Kayayan was born to Armenian parents in Greece, where the family had fled to avoid the persecution which had killed his grandparents and many of his other relatives. Kayayan later moved to France, where he was educated.

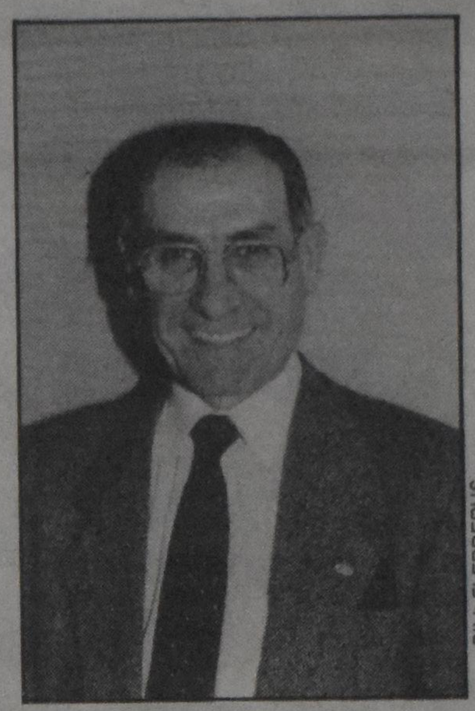
Christian radio would offer comfort

"The Armenian people need to hear words of comfort," says Kayayan. "That is what I would like to bring to them." Besides his work taping programs in the French language, he is also conducting a personal campaign to raise money to establish an Armenian radio ministry. He could translate and record some existing programs, he says, and they could be broadcast from existing radio stations in Monte Carlo or Cyprus.

"The most important thing the world can do for Armenia right now is to help it survive as a nation," he says. "Armenia has a historic calling to remain as a witness of Jesus Christ" in the Caucasus.

Armenia's government has expressed a desire to develop more cordial relations with Turkey, he points out, but faces a difficult task in that area. Armenia's government also has to overcome a 70-year tradition of governing in the Communist way, says Kayayan.

Several years ago, the hundreds of thousands of Armenians who live within the boundaries of neighbouring Azerbaijan began to face persecution and attacks. Four years ago, an undeclared war between the two nations began, though most of the fighting has been limited to a region of the Caucasus mountains called Nagorno-Karabakh (Armenians call it Artsakh). The Azeris are trying to overrun and perhaps expel the Armenians from this region.



BILL FLEDDERUS

Sam Tokadjian, a Canadian of Armenian descent, is helping to organize aid for Armenia.

Nagorno-Karabakh was part of Armenia for centuries, until 1921 when Soviet leader Joseph Stalin took it and gave it to the predominantly Muslim nation of Azerbaijan as a way of bribing Azerbaijan to join the Soviet Union. The move also made it easier for the Soviets to control the Armenians by dividing its people.

But Azerbaijan has never been able to assimilate Nagorno-Karabakh, and current attempts by the Azeris for a military solution have not been successful. Over 80 percent of the area is still populated by ethnic Armenians. These people, with the support of the Republic of Armenia, are defending what they consider to be their land and are calling for a mediated solution to the dispute. (See sidebar below.)

Gratitude to God spurs generosity

...continued from p. 1

Man., 50 km southeast of Winnipeg, which boasts a median donation of $980. Much of the giving from this prosperous, predominantly Mennonite farming community reportedly went to churches and to Christian organizations.

"We as a people have a strong [attitude that] we have been blessed, therefore we also are thankful in our giving through which God will bless others," said Paul Dyck, pastor of Steinbach Mennonite Church in a recent interview with the *Mennonite Reporter*. Dyck said only once in seven years has he ever preached about charitable giving.

The Fraser Valley in British Columbia, the Niagara area in Ontario and southern Saskatchewan also ranked high. People in smaller towns often gave twice as much as people in cities.

Quebec comes last

A surprise in the statistics emerged when the provinces and territories were compared with each other: Manitoba is not actually the most generous province. That designation goes to the Northwest Territories (average donation $716). Residents of Quebec come last, with an average donation of $326. And honourable mention goes to Newfoundland, which had the highest median contribution in Canada ($230).

Armenia, home of Mt. Ararat

Armenia declared its independence from the disintegrating Soviet Union on Sept. 21, 1991.

"The country is struggling to get onto its feet after 70 years of Soviet rule," says Tokadjian. "If the war were over, I think they would need only five years to get on their feet, but the war" is postponing Armenia's recovery.

Armenia traditionally identifies itself with Mt.Ararat (the landing place of Noah's ark), although the mountain is now technically in Turkey.

Armenia is supposed to be the first nation to have adopted Christianity as its official religion. According to the story, St. Gregory the Illuminator brought the faith from Greece. (He is also supposed to have brought Christianity to Georgia.) St. Gregory had to spend over a year in the king's dungeon to convince him to accept the faith, but once the king made up his mind he went so far as to declare it the official religion of Armenia.

Armenia's main church, an independent branch of the Eastern Orthodox group of churches, is called the Armenian Apostolic Church.

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Comment

Pressreview

Carl D. Tuyl

They're going full tilt at the pre-election sparring in the House of Commons. The Liberals enjoyed a 46 percent approval rate in the latest Angus Reid poll, but that cuts no ice with the *Edmonton Journal* which is accusing Chretien of trying to enter the office of prime minister by the back door. "His recent hesitancy to be pinned down on major issues," so writes the *Journal*, "suggests the Liberal leader is trying to avoid scrutiny while Mulroney's P.C.s stumble their way out of power."

★ ★ ★

For all who are not yet acquainted with the Liberal platform I mention some of its important aspects: No more GST, no $4.4 billion for helicopters, no free trade as it is now, a national apprenticeship program and examination of the health care costs. That's about it.

Bell, as you know, is asking for permission to raise our telephone rates. What you might not know is that Bell last year enjoyed a 13 percent return on its investments, racking up a record $1 billion in profits. Time for a raise?

Our beloved Minister of Fisheries keeps repeating jokes that are often not only unsuitable for school audiences, but also have an anti-feminist colour. He was in hot water again in the past week. Ah well, he'll be quitting fairly soon.

★ ★ ★

Both Alberta and Quebec provincial governments have suggested user fees as a means of reducing health-care costs. It would need re-opening the Canada Health Act which Health Minister Benoit Bouchard steadfastly has refused to do.

When governments start to get into patriotism it's time to duck. Clinton went into it pretty heavily while at the same time making a grab for more tax money. The last four or five incoming presidents have all cut back on White House expenses, starting out with Lyndon Johnson who turned off lights at night. It is a wonder there is any staff left at the White House after all these consecutive cutbacks.

★ ★ ★

Maggie's back! Not that anyone seriously thought Margaret Thatcher would go gently into the good night. Triumphantly Thatcher was splashed on the front pages of Britain's newspapers calling on Britons to massively disavow Prime Minister Major's pro-European stance. With friends like that Major certainly does not need enemies.

Now that paddling is passe and rapping knuckles could land a teacher on the wrong end of a lawsuit, educators are trying "creative detentions.". High school teacher Bruce Janu makes his misbehaving students, weaned on wailing guitars and pulsing percussion, beg for mercy when he forces them to listen to the crooning of Frank Sinatra.

★ ★ ★

Here's a hot tip for investors. Feng Shui — literally wind and water — is a 4,000 year-old practice that employs astrological and geographical calculations to help Chinese believers get through life with the best possible results. Laughing? Feng Shui turned out to be astonishingly accurate in predicting the ups and downs of the Hong Kong market in 1992.

★ ★ ★

If at first you don't succeed, eat fruit and try again. So did the Russian Communist Party, which like the mythological phoenix rose from its ashes after a two day congress. Crime is now the top threat to Russia, Yeltsin says. He called for an all-out war against corruption and organized crime.

Overheard comment on a sermon: "It reminded me of mercy and compassion. Mercy beyond understanding and compassion without end."

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church. He lives in Kingston, Ont.

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Editorial

Does Michael Jackson know where fantasy begins?

A week ago I caught part of Oprah Winfrey's 90-minute TV interview with Michael Jackson, his first interview in 14 years. I could not believe some of the things I heard and saw. First of all, I must admit that I know very little about Michael Jackson and his music and dance. I have heard songs and glimpsed videos like "Bad," but I've never taken the time to consciously listen to his music. Whatever I say here represents the impressions of an "outsider" and definitely of a non-fan.

I had no idea that Michael Jackson was as popular as he seems to be. Why, he performed at President Clinton's pre-inauguration festivities and a few days later was the main entertainment ticket during intermission at the Super Bowl! My Ethiopian friends tell me they knew about him in Ethiopia. They laugh at my ignorance.

If I'm to believe the clips of screaming teenagers I saw during the 90-minute show, I would have to conclude that many others view him as a god of sorts, and Michael seems content to allow that.

Consummate artist

What is it in Jackson that turns people on? I asked myself. Watching him dance makes me realize that he has an amazing talent. It is as if every bone in his body has a dozen hinges that allow him to make the strangest movements. And his "moon walk" is incredible. He has an uncanny ability to make unusual sounds while he sings. His sense of rhythm is innate. When he performs his shy personality disappears and he is totally the instrument of some kind of creative force within him.

But that's no reason to go bonkers when he appears on stage, is it? Or is this a case of fame enhancing the mystique of his artistic talent?

One of the guests who appeared on the show with Michael Jackson was Elizabeth Taylor, another one of the divine sort. She was seated while Michael was standing behind her chair as if he were a personal attendant. He wore a kind of uniform, too. The things Elizabeth Taylor was saying about Michael Jackson! He was kind, he was generous, he had a fine sense of humour, he was the most wonderful person you could possibly meet.

Living the image

And then it hit me: these people actually believe the myth they are creating around themselves. They have become the public image which their managers and consultants have helped spin out. They no longer seem to know the difference between reality and art. The very way they dress and speak seems rehearsed and carefully crafted. How can anything they say be reliable?

The idea that life and art have blended in Jackson's life was reinforced later in the interview when Michael allowed the TV audience a glimpse of his Neverland estate, north of Santa Barbara, California. His house and garden are a Walt Disney Wonderland kind of place. A ferris wheel, a merry-go-round and several other midway rides were going full tilt in his backyard. Everything was brightly coloured and lit up, and it all sparkled.

It has been known for some time that Michael Jackson had a bad childhood because of an abusive father. It seems that he's acting out the childhood he never had.

At one point Oprah Winfrey asked Michael why touches his crotch so often while he dances. Michael's answer was that his music demanded it. He apparently meant nothing with it. But, I asked myself, *who* creates most of the music he dances to? Doesn't Michael create a lot of it himself? If he creates the music and interprets it to perform the dance, is he not responsible for the whole thing? How can he pass off responsibility by saying that the music demands his movements?

People have accused Michael Jackson of bleaching his skin because he doesn't like being black. Michael denied it and said that the whiteness of his skin was caused by a rare skin disorder, vitiligo. The only alteration he had sought through surgery was a thinner nose, he said.

It all sounded plausible to me, until I read in a newspaper that, according to two Toronto dermatologists, vitiligo always makes the skin turn white in blotches. It never makes it turn uniformly lighter. But Michael Jackson had said that he uses make-up to hide the blotches. Who's right? Where is the line between reality and appearance here?

A child knows

Millions of people watched this interview. I was one of them. I heard Michael Jackson say that he believed in God and wanted to imitate Jesus and become like a child. Much as I feel for Michael and admire his talents, I don't think he can become the kind of child Jesus had in mind as long as he keeps losing that vital distinction between reality and neverland.

As for the question about Michael's hand reaching for his crotch while he dances, it's interesting to note that in the same passage where Jesus talks about being like a child he also mentions what to do with a hand that causes you to sin. Jesus is clearly pointing to personal responsibility.

Part of being childlike means you accept yourself for who you are, nose, skin and all. A true child imagines and dreams, but instinctively knows the difference between fact and fiction. A true child might act out being a king but never a god!

BW

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— provides opportunities for contact and discussion for the Christian community.

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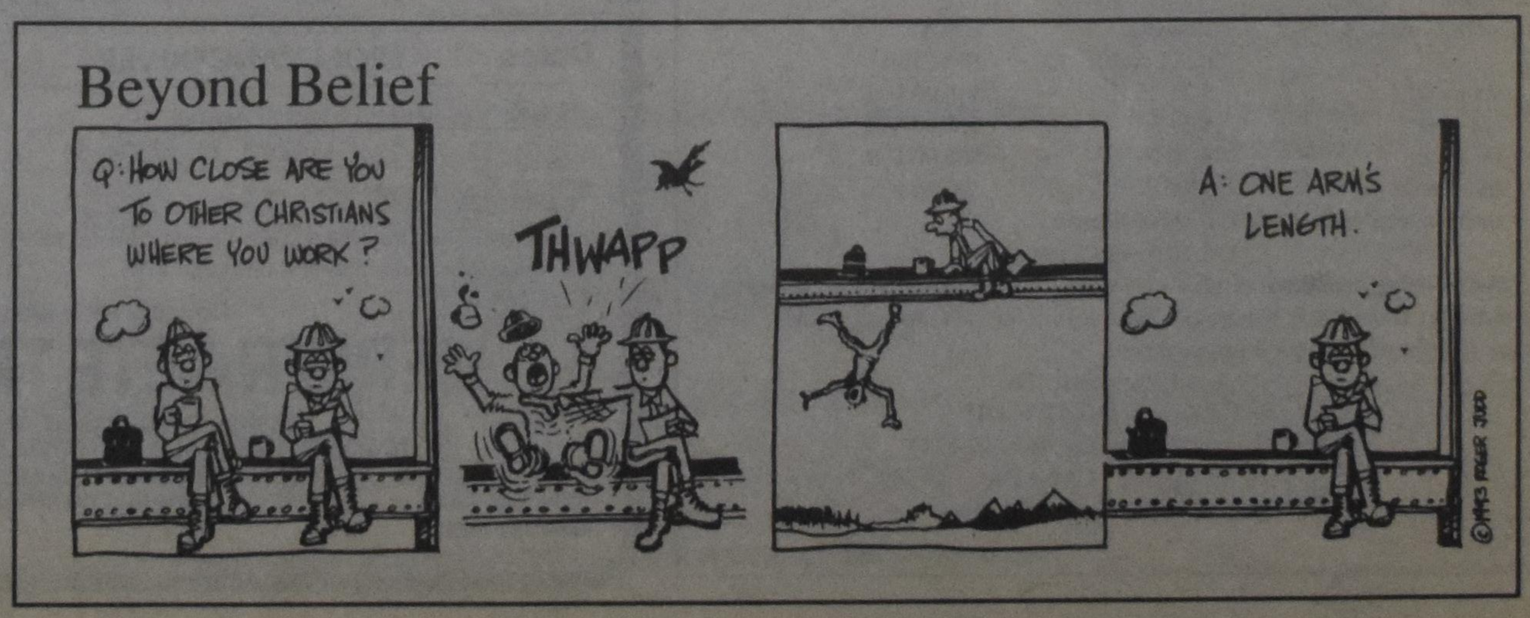
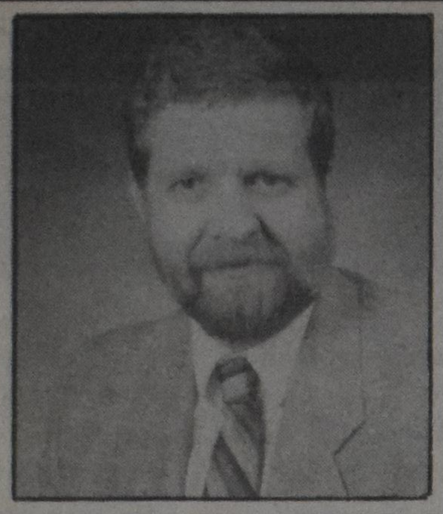




Jake Kuiken

Society in FOCUS

Would you cross a bridge without trusting the foundation?

The title of this column is a simple metaphor. Its origin is in an evening's conversation with the president of SCI, the Calgary company that is going to build a bridge from Prince Edward Island to the mainland. By crossing the bridge, hundreds of thousands of people will eventually express their trust in this marvel of engineering technology. However, none of them will see the foundations, hundreds of feet below the surface of the Northumberland Strait.

But trusting foundations is not limited to the products of modern engineering technology!

Recently I read F.A. Hayek's 1988 book, *The Fatal Conceit: The Errors of Socialism.* It's a powerful attack on socialism and a remarkable defence of the marketplace. While some of its points are right-on, the foundation outlined by an "ideological mentor" of neo-conservatism is frightening. Hayek's faith in the marketplace is firmly grounded in modern evolutionary theory.

According to Hayek we are driven by instincts modified by reason. The interplay of the two has, over time, given rise to "an extended order" essential to our political and economic life. The "rules" by which humans conduct themselves evolved gradually and were handed down through tradition. While individuals may rebel against these rules, their superiority is demonstrated by the growth in humanity and the accumulation of wealth.

What about being neighbours?

Hayek is fond of stressing the importance of, "being fruitful and multiplying, and replenishing the earth, subduing it," as it relates to his evolutionary beliefs. However, while a belief in God is regarded as necessary to constrain the socialist hordes, the call to treat all humans as neighbours is viewed as a restraint on the extended order, i.e., the marketplace economy.

Christians who subscribe to the economics of the marketplace ought to take the time to examine Hayek's foundations to see how fragile they are.

Another example is the Myers-Briggs Type Indicator (MBTI), a personality inventory used by business organizations, social agencies, schools and churches. The publisher's foreword to Isabel Myers-Briggs' book, *Gifts Differing,* suggests the MBTI, "...provides a beautiful structure for understanding both similarities and differences among human beings." It's because of this claim that the inventory is so popular.

Evolutionary mind development

As Myers-Briggs points out in her book, the MBTI is based on the psychology of Carl Jung, who taught that the principle of evolution includes the development of the human mind. According to Jung, the mind is the repository of individual and collective human and pre-human experiences. This collective unconscious is filled with primordial images, in turn producing individual predispositions. Jung called these latent images archetypes, and a great deal of his life was spent identifying them, e.g., birth, death, God, mother earth, the wise old man, etc.

Ultimately it's the interplay of these unconscious archetypes, the intuitive, feeling, sensing and thinking functions, a tendency for either introversion or extroversion, and individual experiences that give rise to the psychological types identified by the MBTI. While inventory users are limited in their exposure to Jung's psychological types, those types remain inseparably linked to their evolutionary foundations.

Next time you use a bridge, think about the foundations. Are they trustworthy?

Jake Kuiken is a registered social worker who lives and works in Calgary. He is also a council member of the Alberta Association of Social Workers.

Don't focus on Schuller; focus on personal testimony

We were somewhat dismayed by brother Jake Kuiken's column article "Franchising Religion," which appeared in the Jan. 29 issue of *Christian Courier*. We would like to comment on just one statement in his column which referred to "Robert Schuller's inability to distinguish the Gospel message from an 'American way' theology."

It might be wise to remember how long it took us of the Reformed persuasion to find out that the "Dutch way" theology was not necessarily the only one. It would be interesting to find out how many there are among us who still believe that there is no salvation apart from the Christian Reformed Church or some offshoot of it.

Where is the growth in North America?

Those of us who are interested in missions have been astonished for years already at the way God's Spirit is working among the people of this earth. We hear the most wonderful things that are happening on the mission fields.

One minister at the last "Gathering" conference, after listing the figures that represent the amazing growth of the Church in other parts of the world, broke down in tears when he came to mention North America: "Why not here, Lord? Why not in my own country?"

This is a good question to ask ourselves. We may find that the problem is not so much Wagner or Schuller or Amway, but perhaps the very simple fact that I have not told my neighbours yet.

We had an uplifting time at the last "Gathering Institute/Conference" in Los Angeles. We were powerfully reminded that God gathers his people from all over, regardless of denomination or race.

Richard and Trix Bouwma,
Jarvis, Ont.

Don't knock Home Missions for doing something

I must react to the article by Jake Kuiken (C.C. Jan. 29), lest someone be misled. The article is full of falsehoods, innuendos and betrays a shocking degree of ignorance.

For example, for Kuiken to say, "Such statements form part of a deliberate strategy to appeal to sympathetic audiences for community and financial support" is pure nonsense. Calling Dr. C. Peter Wagner "a guru of the church growth movement" tied to Robert Schuller of the "American way" totally ignores the fact that Dr. Wagner's chief interest is world-wide evangelism.

As such he is president of Global Harvest Ministries and coordinator of United Prayer Thrust (a world-wide concern). It was in this latter position that Wagner was most recently in Calgary, not, as Kuiken intimates, as a fundraiser for some unscrupulous organization preying on poor innocents.

Does the writer really believe that Wagner is a "crass capitalist ' sales pitcher'"? Come on, now!

Insofar as church growth in the CRC is concerned, let's be reminded that a large majority by far of new Christians that have been received into the CRC have come through Home Missions churches. Don't knock it. Home Missions' way of doing it is at least better that not doing it at all.

Innuendoes are destructive. And ignorance is inexcusable. Do better next time, OK, Jake?

Mike Reitsma,
Calgary, Alta.

Church growth requires tolerance

To share the liberating power of the Gospel message with the spiritually homeless may require some adjustment on our part ("Franchising religion" — C.C. Jan. 29).

If, when it comes to church growth, we would be less critical and more tolerant of each other, apply some of Dr. Robert Schuller's motivation and a little less theology, a bonding might ensue existence of a Christian Reformed Home Missions Board.

John Heeg,
Hagersville, Ont.

Appreciates thoughtful challenges

I wanted to take a few moments to thank you for continuing to put out a good newspaper such as the *Christian Courier*. It is good to see through such articles as "Needed: a new definition of 'religion'" (Nov. 13, 1992) and your Jan. 15 editorial "Neither an imposer nor a disposer of religion be" that there are people who are thoughtfully and powerfully challenging government agencies and newspapers such as *The Globe and Mail*.

You help us think as Christians in today's society. Keep up your good efforts. I trust that the *Christian Courier* will continue to encourage many as they seek to understand the relevance of God's Word for everyday life.

Dr. John Van Schepen,
Bellflower, Cal.

Letters/Comment

You have to be a Roggeveen to know all this

Already some months ago my sister, Mrs. Anky Drost-Bergmans (nee Roggeveen) of North Bay, Ont., sent me a copy of an article entitled "The riddles of Easter Island" which appeared in the September 25, 1992, issue of C.C.

Easter Island was discovered on Easter Sunday of the year 1772 by Jacob Roggeveen. Hence my special interest in this subject and any publication about it, especially since my son and I visited the island in 1990.

Many books and articles have been written about Easter island, which to this day is the subject of intensive research by archaeologists, ethnologists, linguists and scientists of other disciplines. Because of the enigma of the many hundreds of giant statues found on the island, many articles continue to be written in the popular press all over the world.

Some of these contain obvious mistakes. Since some authors do not take the trouble to check their sources, these mistakes keep being repeated. I was surprised to find them in an article which appears to be a reprint from a UNESCO publication. I hope you won't mind if I point out some of them.

Hotu Matua is not the indigenous name of Easter Island. It is the name of the king who, according to legend, was the first to arrive there. Apart from the Spanish name *Isla de Pascua*, Easter Islanders call their land *Te Pito o te Henua*, i.e., the navel of the world. More colloquially it is called *Rapa Nui*, i.e., great island.

Ahus are not big open temples; they are stone platforms varying in size to accommodate from one to more than 10 statues, called *moai*, ancestor figures. There is no archeological evidence that they were used as altars, though the *ahus* or their adjacent areas may have had a ceremonial function.

Besides being found in the area of the volcanic crater *Rano Raraku*, which is the sole quarry from which all ancestor figures have been carved, *moai* are found all around Easter Island. The *ahus* on which or near which they stand always face the location of a settlement. This way the *mana* or spiritual power of the *moai* was thought to protect the inhabitants.

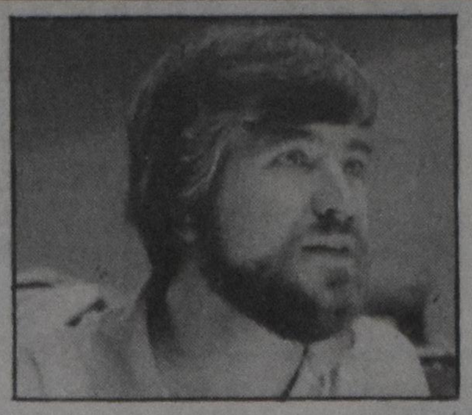
The size of the *ahu* and the number of *moai* placed on it most probably depended on the number of people living there. This was and is an island society and the most obvious food source is the sea. Archeological settlements are found between the shore and the more accessible plots of land used for agriculture. The fact that most of the *moai* look inland is thus not as mysterious as we are led to believe by some authors.

Oral history is something with which we should be extremely cautious. Most of the original population of Easter Island was forcibly removed from Peru as slave labour in 1882. Very few returned. In 1877 the population was down to 111 people. Today too many Pascuans (Easter Islanders) regard themselves as expert historians!

Although some time has passed since your publication of the UNESCO article, I hope that this information may still be of interest to your readers.

L. Roggeveen,
Voorhout, the Netherlands

Just a moment/Herman Praamsma



"The Lord be gracious unto you."
(The Bible, Numbers 6:24)

Two women who had been close school friends met at a reunion; both had changed. The first woman launched into story after story about her successful marriage, her brilliant executive husband, her gifted children, her palatial home and her latest European holiday.

The second woman could only let the barrage of words roll over her, though she did manage to interject "That's nice!" after each story. Finally, the first woman stopped her long account to ask, "And you, what have you been up to?"

The second replied, "I've attended finishing school." Obviously surprised, her old friend said, "Really? What did you learn there?" "Well," the first replied, "for one thing I've learned to say 'That's nice' instead of 'Horse manure.'"

Funny story? Unfortunately far too many people in this world have never learned the art of biting their tongues or being gracious to others. It is even more unfortunate that so few examples of considerate and compassionate styles of debate and conflict resolution are found in the Reformed churches.

Pride in gracelessness

Figure it out for yourself. Why is it that some people dread congregational meetings? Why do some church officebearers feel less than joyful about their regular council meetings? Why is there sometimes such tension at school society meetings? What is it that can turn off young people quicker than almost anything else?

Part of the answer to each of these questions is that a fair quota of people never went to finishing school — people who, to put it quite bluntly, not only lack graciousness but are proud of this deficiency.

Call a spade a spade, by gummy! In most polite societies this debating style is considered verbal abuse. And most people I know experience it as such.

It is amazing that church communities are willing to be held captive by it! It is even more amazing that such practices are considered to be a virtue in some circles: "We are straightforward and blunt, not like other Christians!"

Where did we learn this behaviour? Is it related to ethnicity or to immigrant ruggedness? Is it a result of insecurity? Is it a result of our need to assert ourselves in a certain area when we are not all that successful in other areas of our lives? Each of these possibilities has been offered in explanation at various times.

Didn't get it from the Bible

Only one thing is certain: we did not learn it from the Bible. God's Word is rather consistent in warning us against errors like these. Guard your utterances carefully, the Bible says. Consider the other better than yourself; season your speech with kindness and graciousness; let love control your conversation; seek to build up the other person and show him or her concern and encouragement.

As Christians we are rooted in the love of a compassionate God who does not deal with us as we deserve, but sees us as brothers and sisters of Christ. How do we then dare to speak to each other as though we were strangers?

"The Lord be gracious unto you." How could we be any less to each other? Perhaps we may begin to correct ourselves by reading this column out loud before praying together at the next appropriate meeting.

Herman Praamsma is pastor of Immanuel Christian Reformed Church in Brampton, Ont.

Don't abandon voice against Babylon now

I really did not intend to renew my subscription to your paper; however, I've relented. I've read C.C. as long as it has existed and would miss it very much.

You stated that it is hard to keep readers. I agree; our young ones don't read, except the sports section, sad to say.

Yet, C.C. is in many ways interesting. Peter and Marja certainly have the gift of the gab. And Carl Tuyl? Carl is something else at times. However, there is also a modernistic flavour in your paper and that is not appreciated in some circles. No doubt, that has lost C.C. some subscribers.

I would like to comment a little on the CHP discussion. Don't ever think that many of us CHP members have not done some real soul searching in the past two or three years. And even today there are matters that not everyone agrees on. But what are the alternatives?

The three main parties exude a platform of death. Abortion on demand and euthanasia are just about facts of life. Over a million people are out of a job. Are we to support or vote for any of these parties?

Are we to abandon the CHP? Are we to throw away the tremendous achievement of having a duly registered party which by and large supports our view? I think we should stand together and support those who are willing to "prophesy against Babylon."

We would be amiss if we let the CHP go down the drain. If it weren't for the CHP our next voting day would have been on a Sunday! Did you know that?

Sid VanderHeide,
Mitchell, Ont.

Look for our puzzle and calendar of events on page 19.

Music

Wagner's powerful mark

This year marks the 150th anniversary of the first performance in Dresden of Richard Wagner's opera, *The Flying Dutchman*. The great composer completed the opera, except the overture, in seven weeks.

John Mc Gowan

Inspiration for the work arose from a voyage he took in 1839 from Konigsberg to London. The ship was caught in a violent storm and thrown up on the Scandinavian coast. Wagner's mind was filled with images of the Flying Dutchman fable: the condemned Dutchman aboard his spectral ship, sailing the seas in a desperate search for salvation.

The story of the Flying Dutchman was a traditional tale of the 15th century told by sailors of the north. It was likely a reworking of the legend of the wandering Jew which, in turn, was derived from the myth of Ulysses. All three legends contain a common element, the basic aspiration of the human soul to achieve eternal peace.

Controversial figure

Peace was not a large part of Richard Wagner's life. Although he was becoming the most talked about musician in Germany his revolutionary musical ideas and numerous controversial articles drew battle lines between the establishment and those who visualized a different kind of future.

In his essay "Religion and Art" he warned against the "lies of reality" taught by historians. Then he claimed that he, the poet-priest, alone revealed ideal truth.

When the opera company in Dresden later proved fearful of producing *Lohengrin*, Wagner took part in the revolutionary agitation of 1848. He then had to flee Germany, taking refuge in Paris and Zurich.

During his years of exile he was supported in material and artistic ways by his generous friend Franz Listz. Only when the people of Paris showed great hostility to a production of Wagner's *Tannhauser* was he allowed to return home as a German hero.

But after conducting in several cities he seemed bent on self-destruction. His passion for luxury resulted in enormous expenses. He borrowed from friends then piled bill upon bill until he was financially ruined. Finally, he had to leave again to escape the threat of a debtors' prison.

Change of fortune

But a dramatic change was about to take place. King Maximillian of Bavaria died a few days before Wagner passed through Munich on his shameful flight from Vienna. Ludwig II, the king's 18-year-old son, was heir to the throne.

At age 16 the new king had begged his father to order a production of *Lohengrin*. He read everything Wagner wrote and sopped up the writer's ideas. When Wagner expressed his frustration with German theatre in not enabling acceptable performances of his work, Ludwig agreed with the concept of a special theatre which would eventually become the Beyreuth Festival Theatre.

For some years Wagner had not spent all of his energy on music. He and Cosima, wife of Hans Von Bulow, the brilliant pupil of Listz were drawing closer together. Cosima was also the daughter of Listz.

She and Wagner tried to convince the young king that only through Wagner's works could Germany be saved and regenerated. This brought howls of rage from the press and the great musician was again asked to leave Bavaria for six months.

Eventually Wagner and Cosima were married, a fact which greatly disturbed her father. Listz had received minor orders and taken up residence in the apartment of Monsignor Hohenlohe at the Vatican. Listz had been drawn to the church since early youth.

Cosima worked tirelessly to bring about the creation of the festival theatre for her husband. He, however, died before it opened. Then Cosima herself took over direction of the operas so that Wagner's high standards were maintained.

The world was shocked when Wagner died in Venice in 1883. Brahms said that everything else disappeared in a moment before his importance. Verdi wrote to a friend about the most powerful mark the composer would leave upon the history of art.

Opinion divided

Those close to Wagner understood his artistic nature and loved him. Others found him arrogant and conceited. Even his music faces divided opinions.

Canadian author David W. Barber has written a book on "opera history as it ought to be taught," called *When the Fat Lady Sings*; the preface is by famous Canadian contralto Maureen Forrester.

In his book Barber suggests that the musical world is divided in two on Wagner's works. Some say it represents the highest achievement of the operatic world while others can't understand what all the shouting is about.

The fact is, however, that leading opera companies such as Britain's Royal Opera regularly perform the works of the five most popular opera composers: Mozart, Puccini, Strauss, Verdi and Wagner.

University of Toronto student wins first prize at international music competition

(Canadian Scene) — Erika Raum, fourth year violin student of Lorand Fenyves at the Faculty of Music, University of Toronto, was recently awarded first prize at the 28th International Music Competition in Budapest, Hungary.

The prize includes $4,000 (U.S.) and concerts with orchestras in Hungary, France, Portugal and Austria. In addition, Raum won "Best Interpretation of Mozart" which awards her a performance with the Franz Listz Chamber Orchestra in Budapest on Feb. 7, 1993.

Erika Raum is from Regina, Sask. She recently won the Edmonton Symphony Orchestra's 1991/92 Concerto Competition and was a prize winner of the 1991/92 Women's Musical Club Concerto Competition. Both her parents are professional musicians in the Regina Symphony.

The 28th International Music Competition in Budapest involved 50 musicians from 10 countries around the world. This year's competition was dedicated to the world famous Hungarian violinist and initiator of this competition, Jozsef Szigeti, to commemorate the 100th anniversary of his birth.

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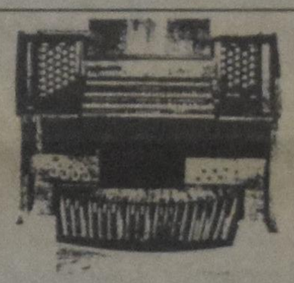

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Church, Marian Van Til, page editor

World Council of Churches accuses *Reader's Digest* of deliberate distortion

NEW YORK, N.Y. (EP) — The most recent in a series of articles in *Reader's Digest* magazine charging collaboration between the World Council of Churches and Marxist regimes is being called distorted by church officials within the folds of the ecumenical body.

"The Gospel according to Marx," which appears in the February issue, asserts that because of Soviet KGB influence, "the WCC Executive and Central committees adopted public statements [and] messages which corresponded to the political course of socialist countries." The February article maintains that "The KGB had a plan to penetrate and manipulate the WCC" and "[Russian] Orthodox priests who were WCC delegates were often KGB agents acting on Communist Party orders."

Jean Stromberg, director of the WCC's U.S. office, said the WCC sent out educational materials "designed to correct a deliberate attempt to distort what the World Council is about." Stromberg said the article was "just really rehashing" issues that had been raised in earlier *Digest* articles in 1971 and 1982.

WCC General Secretary Konrad Raiser criticized the article's "one-sidedly negative view of ... the WCC's approach to violations of human rights and religious freedom," specifically in its Programme to Combat Racism. While the WCC has admitted that some leaders of "official" churches in formerly communist countries "may have been to some degree compromised," according to a news report of the WCC-affiliated American Baptist News Service, the organization and its representatives "had striven to maintain Christian ministries in difficult circumstances." The WCC, founded in 1948, includes more than 300 member denominations worldwide.

Deeds speak loudly to the spiritually hungry

MOSCOW, Russia (EP) — Medical missions is proving to be "one of the best ways to spread the Gospel in medically-needy countries," according to Franklin Graham, son of evangelist Billy Graham and president of the Christian relief organization Samaritan's Purse and its medical assistance arm, World Medical Mission. "We want to take advantage of the window of opportunity now open in Russia where medical supplies are in great demand."

World Medical Mission shipped over $10,000 worth of medicines and medical supplies to Russia in early February in response to "tremendous spiritual hunger and evangelistic success in Russia," according to a news report from the organization. Graham concluded, "As the Russians see our faith in action they're much more likely to respond to invitations to receive Christ. These medicines and supplies will help build the relationships needed to spread the Gospel in a land that is really ripe for harvest."

Radio powerful evangelistic tool in China

BEIJING, China (EP) — Official figures released by the Chinese government show that there are 370 million radios in China. A record number of 870,000 shortwave radios were sold within two months after the Tianenmen Square incident in June, 1989. Trans World Radio reports that one of its 15-minute Chinese Mandarin broadcasts has the potential of reaching more than twice the population of the United States.

Greek evangelicals release study of homosexuality

ATHENS (REC) — The Greek Evangelical Church (GEC) has completed a study of homosexuality from psychological and biological perspectives for its general synod. The report noted that the scientific data are inconclusive, but points to several factors in the formation of a homosexual disposition.

The report took account of family patterns prevalent for homosexuals, but noted that not all persons growing up in such situations became homosexual. It evaluated other environmental factors, such as the positive reinforcement of homosexual experiences and the variances in age of sexual maturity in adolescence. It briefly considered the evidence for biological or genetic factors, but noted that the evidence for such factors is weak.

The report concluded that the personal responsibility of the individual must be stressed. The writers also said the church should receive homosexuals with love and sympathy within the framework of counselling.

This report was prepared by a team of scientists and physicians. It complements an earlier report from the GEC written from a biblical and theological perspective. The GEC has requested the REC Secretariat to distribute the report to the member churches for their information.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30am	1240
Prince George-CIRX	7:00am	
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vancouver-(fm)	9:00am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edmonton-CHMG	7:00am	1070
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00am	1230
High River-CHAB	6:30am	1280
St. Albert-CHMG	7:00am	1070
Taber-CFEZ	8:00am	1570

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
Sault Ste.Marie-CFYN	10:00am	1050
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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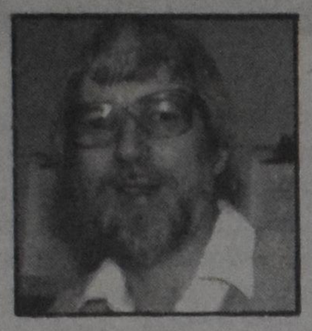

A Presbyterian Comments

Robert J. Bernhardt

Many attendees are reluctant to join churches

While membership numbers within the Presbyterian Church in Canada continue to decline, the number of adherents is on the increase. Adherents are people who participate in worship and who contribute financially but who have not either made profession of faith or formally transferred their membership to the congregation.

An indication of the significance of this trend is that in the past decade the number of adherents has grown by 147 percent. There are now 59,000 adherents in the Presbyterian Church — an average of 57 in every congregation. Or put another way, about one quarter (27 percent) of the people in the average Presbyterian congregation are not members but adherents.

This trend deserves more attention and study. In fact, statistics on this were not even kept prior to 1982. While sessions (consistories) are now being encouraged to establish and maintain regular lists of adherents so that they may be provided with suitable pastoral care, statistics are complicated by the fact that it is not always easy to decide exactly who to assign to the category.

No formal commitment

For example, some people come to congregations as inquirers, seeking to learn more about the Christian faith. They may spend a significant period of time as part of the worshipping community before they feel prepared to make profession of faith. Some of the adherents are spouses and family members of people who are members. They participate in the congregation but do not wish to make a more formal commitment. Some adherents either are, or should be, en route to membership, but many simply do not wish to change their status.

Within the Presbyterian Church there are relatively few incentives for adherents to become professing or communicant members. The Lord's table is open to all believers, and while it is usually assumed that, if those believers are not members of the Presbyterian Church, they are members of some church or congregation, determining that has not been strictly required. In fact, in the instance of spouses, even if they were once members of a non-Presbyterian congregation, their absence from it has probably caused their former membership to lapse.

Within Canadian Presbyterian Church order there are some privileges restricted to members; only the children of members are eligible for baptism; only members may vote to elect elders or to call a minister; and only members may be elected to serve as elders. However, in most other respects, active adherents are welcome to participate fully in the life of the congregation.

A societal trend

Reluctance to join is not unique to the Presbyterian Church or even to the church community. Recent studies are demonstrating that joining groups is not much in style in our Canadian culture. People are inclined to attend events rather than join organizations.

The reality of this ought to cause us to do some fresh thinking about our definitions of membership and the way we present it to people within the Christian community. Those who are entering the Christian community for the first time or who come into the Christian community as adults with no family tradition in the church may see little need to join. They come seeking fellowship and faith. The organizational dimension of the church is to them of decidedly secondary significance. If present trends continue the typical Presbyterian congregation may find that some of its most spiritually qualified candidates for the eldership are disqualified because they aren't "members."

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Italian Protestants plan demonstrations against corruption and Mafia

GRAND RAPIDS, Mich. (REC) — Italian Protestant churches recently held a series of demonstrations against corruption and violence in the country. The Federation of Protestant Churches in Italy pronounced the week of Feb. 17 a "Week of Freedom." This week traditionally celebrates the freedom given to the Waldensians in 1848. This year the Federation asked local churches to organize events which culminated in a day of prayer on Sunday, Feb. 21. The day was one of "heartfelt and urgent appeal to repentance," according to federation president Giorgio Bouchard.

Adventists adopt abortion guidelines

SILVER SPRING, Md. (REC) — In the heated debate about abortion in the United States, the Seventh Day Adventist Church has adopted guidelines for its members to consider. The guidelines declare "prenatal human life is a magnificent gift of God... [and] abortion is never an action of little moral consequence."

It noted "abortion for reasons of birth control, gender selection, or convenience are not condoned by the church." But the report said women sometimes face exceptional circumstances, "such as significant threats to the pregnant woman's life, serious jeopardy to her health, severe congenital defects carefully diagnosed in the fetus, and pregnancy resulting from rape or incest." Therefore, the guidelines conclude, "the final decision whether to terminate the pregnancy should be made by the pregnant woman after appropriate consultation."

Tangible support

The guidelines stressed that the church should be a supporting community for those facing a decision on abortion. They listed tangible ways to express that support, such as education concerning Christian principles of sexuality, joint responsibility of men and women for family planning, creating a safe setting for discussion of abortion, and offering care for women who choose to continue pregnancies.

The guidelines were accompanied by a brief statement of principles about human life, with scriptural reference as guidance. The principles were given to foster further discussion.

When the guidelines were adopted by the SDA General Conference in October 1992, it caused intense debate. In the end it passed with only five dissenting votes.

The SDA in the United States operates many hospitals. In 1970 these hospitals adopted a more liberal abortion policy. The guidelines recently adopted finally give some rationale for the policy. Most SDA hospitals perform few abortions. Only a minority perform them for other than therapeutic reasons.

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Tribal communities in the Philippines fight to retain ancestral lands

The Philippines and Canada have one thing in common: they both treat their aboriginal peoples with disrespect

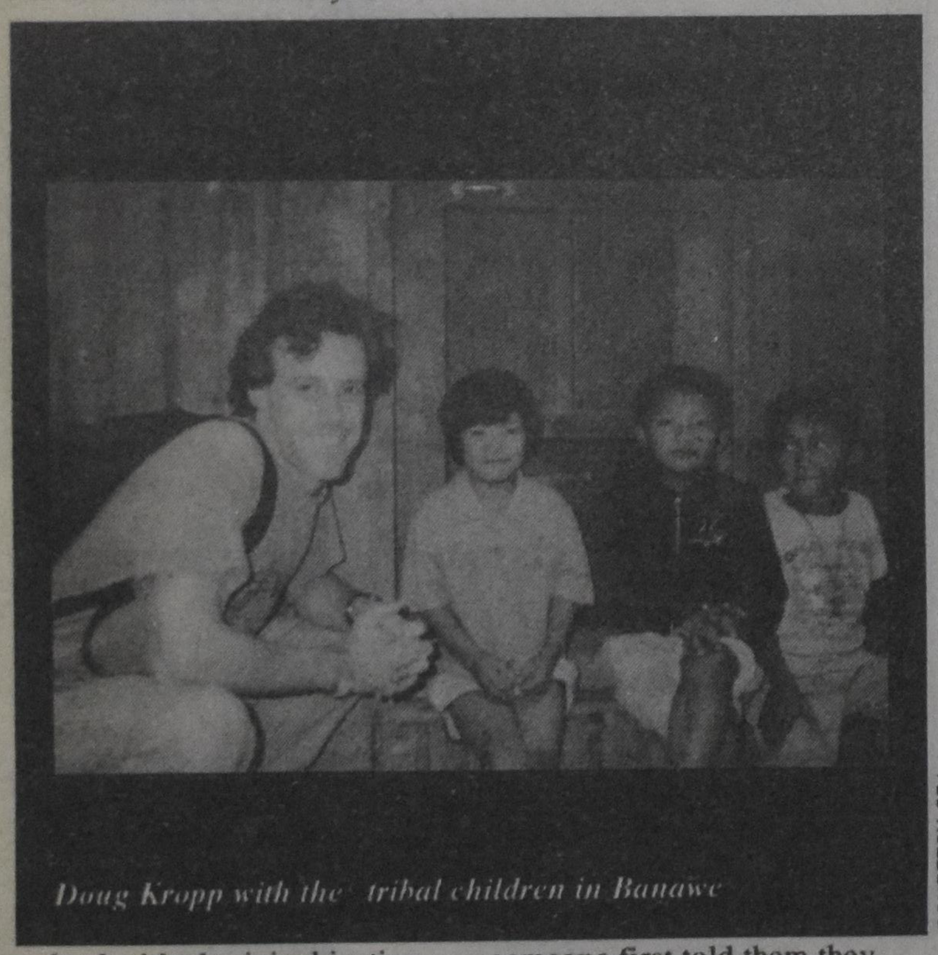
Lorraine Land

As our van bumped along the almost impassable gravel roads snaking through the Philippines' Cordillera mountains, Lorna Iron talked about the anti-logging blockade erected by her Meadow Lake Cree community back in Canada. We listened silently as we watched the deforested areas of the mountains slip by our windows.

The indigenous peoples' exchange of which we were a part was organized by the Philippines-Canada Human Resource Development Organization (PCHRD), a coalition of Canadian and Philippine non-governmental organizations which channel Canadian development aid to the Philippines.

Four aboriginal people from Canada were asked to participate in the exchange: Lorna Iron and Rick Kingfisher, both Cree from the Prairies, and Sandra Dedam and 'tjalesenasi (pronounced cha-lee-zha-na-see) from the Burnt Church Mi'kmaq Reserve in New Brunswick. I was there on behalf of the Aboriginal Rights Coalition/Project North, a national church coalition which I co-chair.

My role was to participate in the exchange as a facilitator and a non-native actively involved with aboriginal justice struggles in Canada. Doug Kropp, a Canadian working for PCHRD in the Philippines and the organizer of the trip, also accompanied us.



COURTESY CPJ

Doug Kropp with the tribal children in Banawe

We visited tribal communities throughout the Philippines to share information about issues facing indigenous peoples in our respective countries. There are 4.5 million indigenous people in the Philippines, living mostly in the remote interior regions of the islands.

Paradise invaded

Our journey took us to three geographically distinct areas of the Philippines, and through many unforgettable experiences. The island of Mindoro was our first destination. There we met with Iraya Mangyan tribal people living in the mountains of this tropical, lush South Pacific island.

We were warmly welcomed by the Mangyan people into their communities, which at first seemed like tropical paradises: clusters of bamboo huts on stilts placed in clearings in the tropical forest. Reality set in, though, as the people began to recount horror stories of their villages being strafe-bombed by the military, of losing ancestral lands and fighting the encroachment of mining, logging and plantation projects in their areas.

The Mangyan people poignantly described the bewilderment they had felt when someone first told them they didn't own the land on which their families had lived for countless generations. Many times as we gathered in public meeting places in the middle of the bamboo hut villages, we marvelled together at how similar their problems were to those encountered by aboriginal people in Canada.

Amazing terraces

The next leg of our journey took us high into the Cordillera and Carabello mountains in the interior of Luzon, the largest island of the Philippines. We visited tribal communities where rice terraces were carved into steep mountain slopes, which have been farmed for the past 2,500 years. These spectacular rice terraces have been called the eighth wonder of the world.

We watched, amazed, as the tribal people of the area moved gracefully up and down the wet, slick slopes of these terraces, often with a water buffalo in tow.

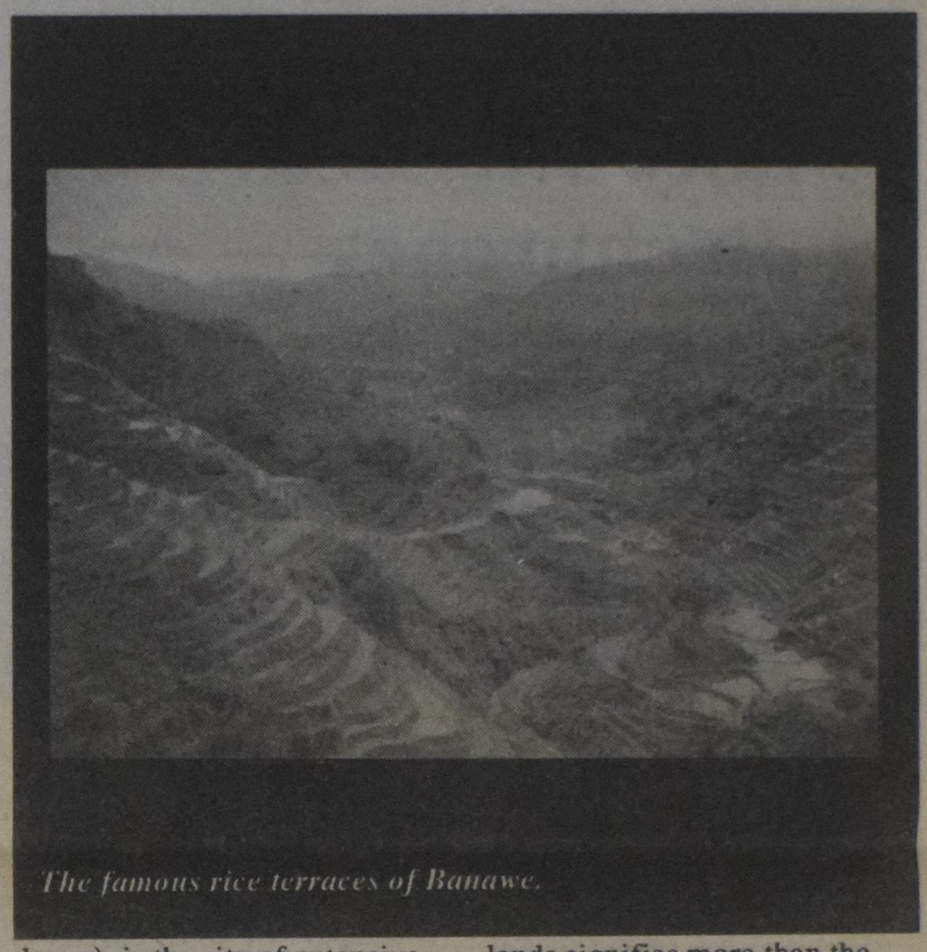
Similar problems

We also visited resettlement communities of Aeta tribal people who had been dislocated from Mount Pinatubo after the famous volcano erupted in 1990. We grieved with the Aeta people as they explained how the government had built concrete shacks crowded together on straight gravel roads in communities so unlike the ones they had lived in for centuries.

The Aeta explained the cycles of community violence and outbreaks of disease which riddled their artificial communities on concrete. They listened with shock as we told them of aboriginal communities in Canada, like Davis Inlet and Grassy Narrows, where people had been moved in much the same way into government-planned communities that were unsuitable to the traditional lifestyles of the people.

Together we talked of the frightening waves of violence, disease and community breakdown plaguing these communities in our respective countries. We also shared our hopes that healing was possible, although despair seemed to grip us so firmly when we first compared our respective situations.

Our final excursion was to Mindanao, a large, hot, arid island in the southern Philippines where we travelled to Mount Apo. Mount Apo is a volcanic mountain. The indigenous peoples of Mindanao who live on and around Mount Apo have recently entered into a *dayandi*, or death pact, vowing to fight to the last drop of their blood to defend Mount Apo. Mount Apo, a sacred site to the Lumad (the indigenous peoples of Mindanao), is the site of extensive geo-thermal energy developments and clear-cut logging operations.



The famous rice terraces of Banawe.

One Lumad elder wept as he told us of what was happening to Mount Apo: "The drilling bore holes are like boring a hole into the head of Apo and draining out his brains — who wants that to happen to their ancestors?" He went on to explain how all the lakes in the region were changing colour, rapidly receding, and how plants and animals were mysteriously dying since geothermal wells had been bored. "It hurts to see these things because they are part of us. Mount Apo is part of us."

Dispossession unravels

Large-scale resource development projects are not the only threat to the land and traditional livelihoods of the indigenous peoples of the Philippines. A bloody civil war has raged in the country for the past two decades, and conflicts between the rebels and the military have greatly escalated under former President Corazon Aquino and current president Fidel Ramos. The active battlegrounds in this ongoing rebel conflict are the mountainous areas inhabited by tribal peoples.

In the Filipino tribal communities, as in aboriginal societies in Canada, land is traditionally shared by communities, not owned by individuals. The loss of ancestral lands signifies more than the loss of property titles to specific lands for indigenous peoples. Dispossession of traditional lands results in the unravelling of indigenous societies where communal life is woven together from generation to generation, with the land as the core thread linking one generation to the next.

Indigenous peoples of both Canada and the Philippines must confront these problems in the context of societies which do not respect aboriginal peoples' worldviews and which often seem more determined to destroy or assimilate them than create space for them. In both countries, though, the churches have actively spoken out against social structures which marginalize indigenous peoples and dispossess them of traditional lands and cultures.

Ecumenical groups such as the Aboriginal Rights Coalition in Canada and the Positive Action on Cultural Ties in the Philippines, as well as tens of thousands of committed Christians scattered throughout each country, have been active in the struggle for justice for indigenous peoples.

Lorraine Land is a membership animator for Citizens for Public Justice in Toronto.

Scientific theories — How reliable are they?

Professor Menninga wrote a letter to the editor in the Oct. 23, 1992, issue of C.C., in which he responded to an Aug. 14 editorial on fossilized dinosaur bones. In accompanying correspondence, he promised some additional comments on the nature of scientific theories. This article fulfils that promise.

Clarence Menninga

The Christian community has been discussing the relationship between science and Christian faith for quite a long time. Ever since Galileo, there has always been something to talk about. Much of the recent discussion is concerned with the ideas of biological evolution and the Christian doctrine of creation, and if and how the theory of biological evolution can fit with Christian faith and the teachings of the Bible.

One aspect of that discussion is concerned with the nature of scientific theories and how believable they are. Many books have been written on that subject, but I will try to capture the major factors in just a few paragraphs.

A scientific theory is an explanation of something that has been observed. (The observations may have been made with or without helpful tools such as telescopes or voltmeters). That which has been observed is generally called a "fact." The theory is an attempt to explain how the various facts fit with each other. So, to say "the theory of biological evolution is a fact" doesn't make any sense; a theory is a different sort of thing than a fact.

Theories are not absolute

Scientific theories are formulated by humans. They are, therefore, subject to the possibility of error, just as every human endeavour is. So we must not think of theories as absolute and unchangeable explanations. When we find out that some theory is in error, as we do from time to time, we might be able to fix it up by making small modifications, or perhaps it might need to be replaced entirely by another explanation.

Some people are not very pleased about that process. "Why can't you scientists make up your mind, once and for all?" is the question sometimes asked. And it is true that sometimes a new or "wild" theory is announced without careful examination, followed by a change of mind which should not have been necessary.

But it is not an insult to a scientist to accuse her or him of having changed the explanation for something when new observations demand such a change. In that case it is the *obligation* of the scientist to change the explanation. If we never changed our explanations we would still be thinking of the Earth as flat and stationary in space, and we would still be blaming many diseases on "vapours in the air."

Facts demand explanation

At the same time, it would be a serious mistake for us to think that scientific theories amount to nothing more than the whim of the scientist. When you hear someone say, "Well, after all, it's *only* a theory!" in that familiar tone of voice, the speaker is giving the impression that the theory is a take-it-or-leave-it proposition, and that any old (or new) explanation is as good as any other. But that is *not* the nature of scientific explanations.

Theories are honest attempts to explain something, and those explanations are subject to dispute by others who may think that the proposed explanation is incorrect or inadequate. But the observations — the facts — which the theory seeks to explain are not imaginary, and they face us with a demand, or an opportunity, for an explanation.

So in thinking about scientific theories we need to steer that middle course, taking them seriously without thinking of them as absolute and unchangeable truth.

In his editorial about dinosaur bones in the *Calvinist Contact* (now *Christian Courier*) of Aug. 14, 1992, Bert Witvoet pointed out that scientists and museum displays are not always as up front about the tentative and changeable nature of scientific explanations as they should be, and he is correct about that.

But I think that the community of scientists has an additional obligation. We should tell the public how believable a particular theory is, or, in other words, how strong the evidence is that supports a particular explanation. In his editorial about dinosaur bones, Bert Witvoet pointed out that scientists and museum displays are not always faithful in fulfilling that obligation, either.

The Royal Tyrrell Museum of Palaeontology.

Looking for consistency

So how do we determine what level of confidence a particular scientific theory is entitled to, and how do we convey that determination to the general public?

The community of scientists evaluates a theory on the basis of the observations that have been made. If the theory being considered is consistent with all or nearly all of the known observations, and if there are no alternative theories which achieve that degree of consistency with the observations, then that theory is accorded a high level of confidence.

But what it means to be "consistent with the observations" is based on several factors. Some observations are considered to be more important than others, or more vital to the theory, so it is not merely a matter of counting the numbers of observations for and against a particular explanation. It is also important to determine whether the theory under consideration is consistent with well-established explanations in related areas of science.

There are additional factors which are often mentioned in connection with the usefulness of a particular theory to the community of scientists, such as: its fertility (its ability to generate additional ideas or to suggest additional observations); its simplicity; and the breadth of its application. But the primary factor that determines the level of confidence with which we hold a scientific explanation is its consistency with our observations.

If you want to evaluate a scientific theory for yourself, you will have to make yourself well acquainted with the observations in the particular area of science involved, and with related areas of science. If you are unable or unwilling to invest that much time and effort, you can get a fairly good assessment of the believability of a theory of interest to you by reading what various scientists write and by listening to what they say. But that requires some care and patience. For some theories it may take years or decades to sort out the evidence and to evaluate the alternative explanations.

Different levels of confidence

The level of confidence which one has in the truth of a scientific theory cannot be simply expressed as a numerical probability. Level of confidence is a qualitative judgment.

See **DIFFERENT** — *p. 12*

Different levels of confidence in scientific theories

... *continued from p. 11*

1) We have a very high level of confidence in our explanations of the motions of the objects in the solar system (planets, moons, comets) on the basis of gravity and momentum. It is very unlikely that we will ever change our minds about the Earth rotating, or about the Earth travelling in an elliptical orbit around the sun. That is because there are many observations, and many different sorts of observations, which are consistent with that explanation and are inconsistent with alternative explanations.

2) We have a high level of confidence in the explanation that poliomyelitis is a disease which is caused by an identifiable virus. That theory has enabled us to develop vaccines to immunize people against polio. The fact that the incidence of polio has dropped dramatically with the use of those vaccines helps to convince us that the explanation we have given is close to correct.

3) A few years ago a theory of "cold fusion" was announced and publicized with great fanfare as the explanation for some observations that had been made at the University of Utah. There was an immediate storm of protest. Most scientists acquainted with that area of science have concluded that the theory of cold fusion is not the correct explanation for those observations. In their judgment, the theory of cold fusion deserves no confidence.

4) The "big bang" theory is a proposed explanation of some aspects of the early history of the universe of stars and galaxies. There are some observations that fit well with that explanation, but there are some questions which have not yet been answered satisfactorily. Some alternative explanations have been suggested; those theories are currently under active study. The big bang theory enjoys a fair degree of confidence at the present time and it is generally considered to be better than any of the alternative explanations. But the level of confidence which it deserves is appreciably lower than our confidence in our explanations of the motions of planets.

"It is very unlikely that we will ever change our minds about the Earth rotating."

So the proper question to ask about scientific theories is: "What level of confidence do they deserve?" For the most part, we have to depend on the community of scientists to do the evaluations and to tell us about their conclusions.

We might also ask how much of the evidence, and how much detail about the theory, or about its alternatives, ought to be included in newspapers and newsmagazine articles, and how much ought to be included in museum displays. I think that most news articles and most museum displays would be improved if they were to include *a little* more of the sense of tentativity of scientific theories than they do now. But they cannot be expected to include technical details that would make no sense to the general public, nor can they be expected to include lengthy explanations that the public would simply not read.

How much is enough? I think it would be better to include more than is generally done, but I think that Bert Witvoet overstated the case when he characterized the presentation in the Tyrrell Museum (in Drumheller, Alta.) as being "dishonest" because it did not include details of alternatives to the big bang.

The world which is the object of scientific study is God's world, and the theories which arise from such study are our human attempt to describe that world. We do well, I think, to avoid being overly gullible; scientific explanations are not absolute or final truth. We do well, also, to avoid undue resistance to scientific explanations which have a good deal of consistent evidence in their support, even if we might think that we have some personal dislike for such an explanation. God made the universe to be the kind of universe that He wanted it to be, and He is the Lord of history.

Clarence Menninga is professor of geology, emeritus, at Calvin College, Grand Rapids, Mich.

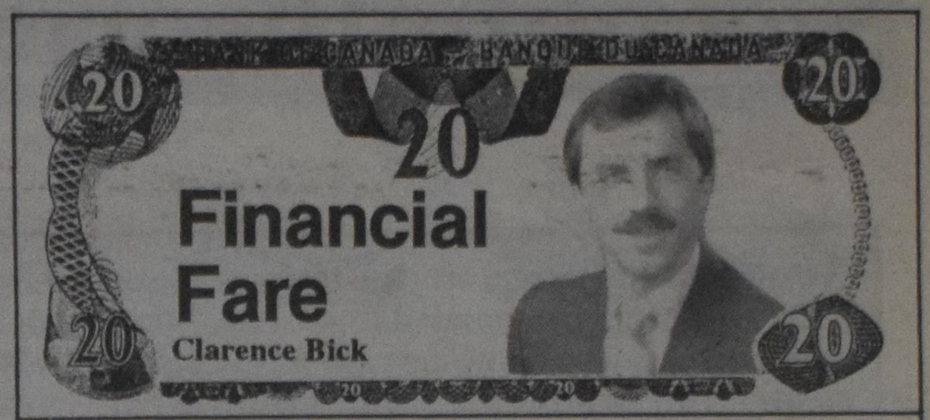
40 years of service

Mr. Edo Knibbe

At the annual congregational meeting on Feb. 1, 1993, the members of **Springdale Christian Reformed Church** commemorated the 40 years of service as organist rendered by Edo Knibbe.

Edo was appointed assistant organist in a church in Holland more than 50 years ago at the age of 16, a testimony to his talents already at that tender age. On his arrival in Canada in 1947, he was soon doing his share of playing the old pump organ in the Holland Marsh Church. Edo and Margaret were charter members when the Springdale Church was formed, and Edo has served as organist and choir director throughout our 40-year history.

We give thanks to God for the talents He has given Edo, and the inspiration our congregation has received through his efforts.



Our tax dollars at work

I strongly believe that the government has gone far beyond taxing for public good. Years back, governments taxed us at lower levels to support things like education and defence, which were thought to be best delivered by a central government. But as programs have expanded and changed our tax burden has increased, and tax dollars are being used in ways not first envisioned by all taxpayers, and for programs in which I see little value.

I would like to look at two governmental expenditures. There are a few questions I believe readers should be trying to answer when reviewing our tax dollars at work. Are these expenditures a stewardly use of our money? Would the Bible support these programs? Does the government have a right to expropriate money for these purposes?

A teacher recently related the contents of a videotape that is used in some Canadian public high schools. The tape was a conversation between two women. One was engaged and the other woman was giving advice on relationships by relating her own relationship with her spouse, "Pat." The conversation ends when the spouse comes home. "Pat" is a woman and the "spouse" in a lesbian relationship. The engaged woman doesn't even blink an eye and carries on in this "normal" circumstance.

Provincially elected officials have allowed bureaucrats to design this tape to change our "homophobic" attitudes. While tax dollars support this, those of us in Ontario cannot get tax support for our Christian schools. But the Ministry of Health has offered to send Hamilton District Christian High free booklets which describe the proper use of condoms.

Government support by group

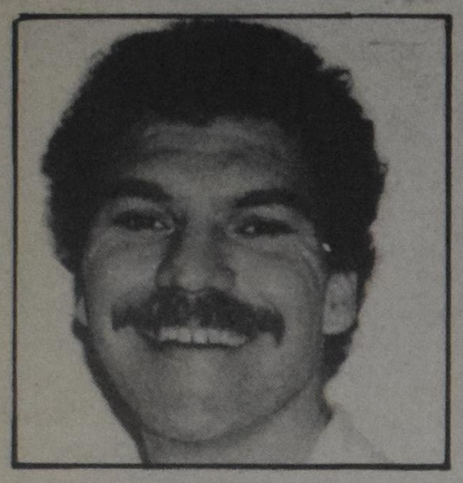
Our federal government directly supports the National Action Committee on the Status of Women with grants each year. This support has totalled hundreds of thousands of dollars. As part of its activity, this organization in turn lobbies the government to change attitudes, laws and government programs that affect women.

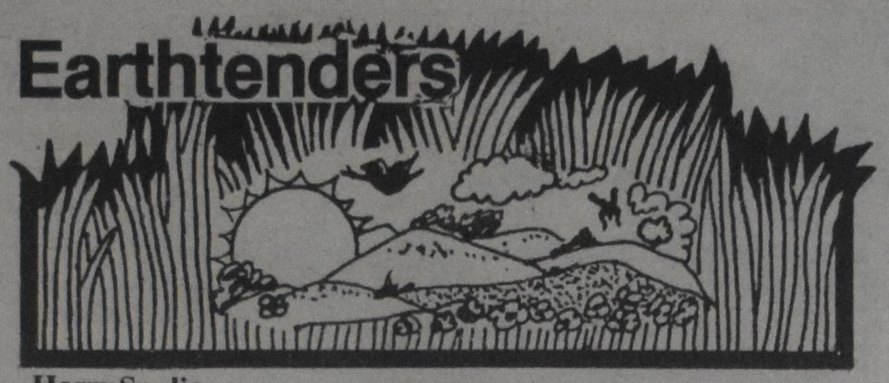
I have no problem with some of that group's beliefs, such as the need to eliminate discrimination in the workplace on the basis of sex, or to better deal with sexual harassment in the workplace. But I do wonder why taxpayers should be obligated to support an independent organization, into whose opinions they have no input. What I get angry about is that my tax dollars support this organization which is also lobbying hard for the universal and unlimited access to free abortions.

Most of us accept that the government has a right to tax us in order to assist those that need help. In my opinion, the government has changed from simply assisting those needing help to creating programs for the purposes of "social engineering" — a change which I think is wrong.

When we are told to "render unto Caesar what is Caesar's" we never had defined for us precisely what is Caesar's. This was left open to interpretation. I don't think Caesar has a claim on money to promulgate beliefs and programs that conflict with the Bible. I think it is about time we question our governments' right to tax us as individuals or businesses and then spend in the manner in which they currently are.

Clarence Bick is a financial planner in Ancaster, Ont.





Harry Spaling

Our place and task in the environment

Restoring Creation's praiseworthiness

Is the environmental movement dying?

At the end of the '80s and into the early '90s, opinion polls have shown the environment to be one of the foremost public concerns.

High public awareness meant that the environment was also on top of the political agenda. During this era we witnessed several major environmental initiatives, such as the Montreal Protocol, to limit depletion of ozone in the atmosphere, and the release of Canada's "Green Plan." The era was highlighted by the 1992 Earth Summit in Brazil headed by Canada's own Maurice Strong.

Opinion polls no longer place the environment at the forefront. In September of last year, three months after the Earth Summit, only three percent of Canadians in an Environics poll said that the environment was their top concern. Two year earlier, a similar poll showed that it was 30 percent.

Economics taking over

Consideration of the environment is fading or non-existent in many contemporary issues. GATT and NAFTA grab our attention because of their impact on our economic well-being, but few dwell on their environmental consequences. The collapse of the Atlantic fisheries is as much an ecological issue as an economic one. The demise of the Eastern Bloc has been hailed as a political breakthrough, but it also revealed dreadful mismanagement of environmental resources, to the point of threatening human health.

A recent editorial predicted that education would replace the environment as the issue around which the public, interest groups and politicians will rally during the '90s.

Christians, too, are influenced by current events and the cultural forces of our age. We drift merely from issue to issue, seemingly in a constant state of crisis management. We are influenced by the culture around us more than we are active agents of change in this culture.

Christians must of course address the cultural issues of the day. However, we should not assume that an issue is resolved because of its removal from the political limelight or media headlines. We are compelled to stick with those problems which come and go in the world's mind but have yet to be reclaimed for God's Kingdom. Reclamation and renewal is the Christian's call. This is the measure for ongoing concern and action.

The environmental movement may be fading from the front page and the one-minute newsflash but the Creation continues to groan. It waits for healing to fulfil its original task of giving praise and glory to its Creator. Christians are to participate in this restoration task. We are to keep up our God-given task to care for and tend the Garden.

Creation eagerly awaits our continued participation in the restoration of its praiseworthiness.

Harry Spaling lives in Drayton, Ont., and is a PhD candidate at the University of Guelph, Ont.

Newcastle disease in wild birds no threat to humans

WINNIPEG (Canadian Scene) — Manitoba's chief medical officer of health, Dr. John Guilfoyle, recently responded to public concerns about Newcastle disease reported in gulls, terns, cormorants and pelicans around Lake Winnipegosis.

"This is a viral disease which affects domestic and wild birds," said Guilfoyle. "It can not," he stressed, "cause infection in people."

Guilfoyle acknowledged Newcastle disease is highly contagious and causes death only within the bird population. The danger exists in humans transferring it from the wild birds to domestic chickens, geese or turkey flocks.

"The public may come upon these dead and dying birds along roadsides, on the beach and in yards," he said. "You are urged not to touch or pick them up to avoid spreading the disease to any domestic birds.

Manitoba Natural Resources is aware of this problem and will dispose of any infected birds on public property. Farmers, fishermen and poultry producers have been advised of the proper procedures to be followed.

Air care program gets off to shaky start in B.C.

Alyn Edwards

VANCOUVER (Canadian Scene) — Motorists began lining up for the compulsory vehicle emissions tests in the Vancouver area last fall. The lineups were so long that 12 testing centres had to be built in Vancouver and suburban areas.

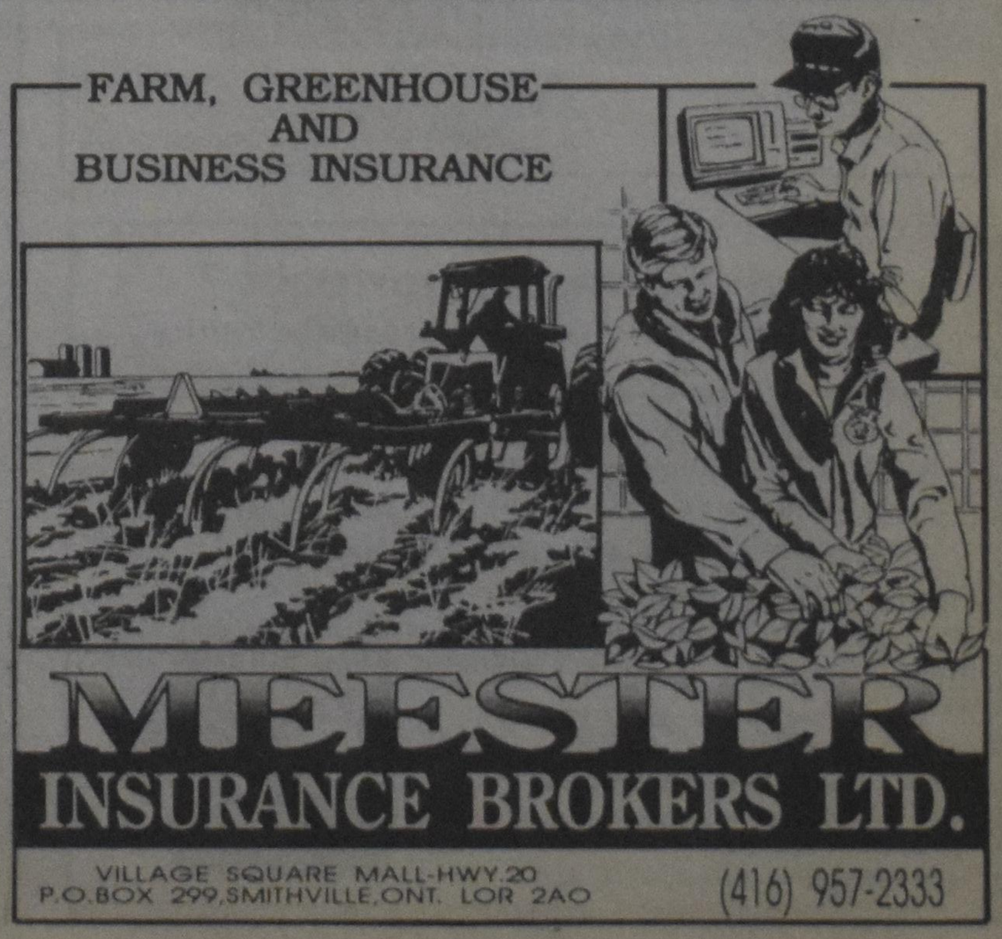
During the first month, motorists with government vehicle insurance expiring at the end of September had to pass the air care test in order to re-insure their vehicles. The test costs $15.00 and is supposed to take only a few minutes. But there were so many vehicles in the lineups that some owners complained of waits nearing three hours. Motorists whose vehicles failed the test were instructed to have repairs made to the vehicle's engine and emission control equipment and have the car or truck re-tested. Those who can prove they had repairs made by certified privately-run air care repair centres are given a one year conditional permit which allows them to buy insurance until next year when the vehicle has to go through another test.

The British Columbia government is hoping to cut air pollution in the Vancouver area in half by the year 2000.

Vehicle dealers must ensure all vehicles for sale have passed the air care test. These cars and trucks added greatly to the backlog at the air care centres. The British Columbia government is hoping to cut air pollution in the Vancouver area in half by the year 2000. Vehicle emissions account for an estimated 70 percent of the hydrocarbons in the air.

The Vancouver area has some of the worst ground-level ozone concentrations in Canada, second only to those in the Windsor-Quebec city corridor which includes Toronto, according to B.C.'s Environment Minister John Cashore.

Initial results showed that 40 percent of the 11,000 vehicles voluntarily put through the test prior to the official September 1 start date failed the test. They had to undergo repairs ranging from a tune-up to re-installation of anti-pollution equipment that had been removed during the vehicle's life.



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Peter and Marja are IN

Dear P&M:

I enjoy your column in C.C. and I would like to ask you to talk about being negative or critical. We visit a lot of people within our church community and I hear a lot of the husbands talking to their wives in a negative way. My husband does this too.

A few examples. If I say, "Good morning," he'll ask in reply, "What's good about it?" It's either too cold or too wet or he didn't sleep well.

When I ask him, "What are you going to do today?" he'll say, "Why should I do anything?" He then goes to his workshop and works on his hobbies (he's retired).

If a couple comes over he will act as if he is enjoying their company. But the minute they leave he will find things wrong with the one or the other or both. It's the same story when our married children visit us. He'll have no complaints as long as they're in our home, but as soon as they're gone he will find something to criticize.

At church meetings he will sit there without saying a word. As soon as we're in the car he will say, "That was nothing special." And he'll point out that the speaker didn't say enough or said too much or just didn't say anything new.

Whenever he becomes critical I tell him that he should express his feelings while our visitors are here or while we're still at the meeting. Of course then he blows up!

Why is he filled with so much criticism? It always brings so much tension. Please discuss this in your column because this problem exists in many homes. I wish you much wisdom.

Dear Coping With Criticism:

Our hearts go out to you. These should be the golden years when you savour each other's company and celebrate the wonderful life God has given you together. Your husband's criticism dampens your enthusiasm and joy. How sad.

A critical spirit has its roots in depression. Depression, in turn, has its roots in anger or fear. Anger and fear leave little room for happiness.

Your letter does not tell us whether your husband has always been critical in private, or whether this is a more recent development since his retirement. We think it has a lot to do with the inability many men have to express their feelings. In our experience, women more readily express their feelings to each other while men tend to bottle up feelings. Many older children of aging parents are struck by the fact that their moms open up while their dads shut down.

Aging and retirement can be accompanied by feelings of anger and fear. The routine of work is no longer there to give meaning and purpose. Many Dutch immigrants begin to lose their command of the English language and experience frustration when trying to express their views. Consequently they keep their thoughts to themselves till later. Increasingly, family members and friends of their own generation struggle with illness and die. Aging brings an awareness of physical limitations and one's own mortality. It's also a time to review accomplishments, failures, and disappointments. After a busy life, a retired person suddenly has time to deal with the emotions that have been repressed. Your husband may be overwhelmed by some or all of these realities.

The key is accepting each stage of our lives as a special gift from God's hand. This includes coming to terms with the normal feelings that accompany aging. Books and/or seminars on retirement are helpful, as well as conversations with friends about common experiences. Our churches and senior citizens clubs and complexes are in a unique position to provide opportunities for honest and biblical discussion about these issues.

You may not be the person to get your husband to open up. Ask one of his good friends or one of your children to draw him out so that he can come to terms with all that makes him sad and depressed. Your pastor or an elder are also options.

Whatever you do, don't be pulled down by his critical spirit and don't feel responsible for his negativism. Avoid asking those questions which always lead to the same depressing answers. Develop your own interests and relationships. Visit a friend, do some volunteer work, go shopping, whatever. Maybe your happy heart will make his face cheerful (Prov. 15: 13); maybe it won't. You can't change him. You can only pray that he will begin to rejoice and realize that this is the day the Lord has made (Ps. 118: 24).

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Surviving your loss of job

Landing On Your Feet: The Canadian Guide to Surviving, Coping and Prospering from Job Loss, by Mara Brown. ISBN: 0-07-551377-3. Toronto/Montreal: Mc-Graw Hill Ryerson, 1992. 214 pp. $16.95. Reviewed by Debbie Davis, a social worker in Hamilton, Ont.

Landing On Your Feet may be the best available guide on how to cope with emotional trauma and practical issues raised after a job loss. First of all, author Mara Brown discusses the four stages of grief an individual usually faces after being handed the pink slip.

Immediate responses of "It can't be me!" or "There must be some kind of mistake" are typical reactions during that first stage, which includes shock and denial. This stage can last from a couple of hours to several weeks.

When a person begins to express anger over the job loss situation, the author advises against common pitfalls such as making a decision in anger or projecting heated emotions onto loved ones.

To avoid becoming immobilized by depression, Brown suggests the use of personal perks such as a haircut or a new tie. She also states that this is the time to re-evaluate goals.

The final stage includes an understanding and an acceptance of the situation. At this point, one could expect to make tangible plans of action as well as short-term and long-term goals.

Landing On Your Feet also addresses the practical aspect of job loss, ranging from the tax implications of a severance package to legal advice concerning the decision of whether or not to sue. Also offered are concrete suggestions about the job search process. For example, if you are worried about defamation of character, have a professional call the employer to verify what is being said. Or, to create a smooth, professional image while "networking," Brown suggests that you produce a printed business card rather than risk fumbling awkwardly for a piece of paper.

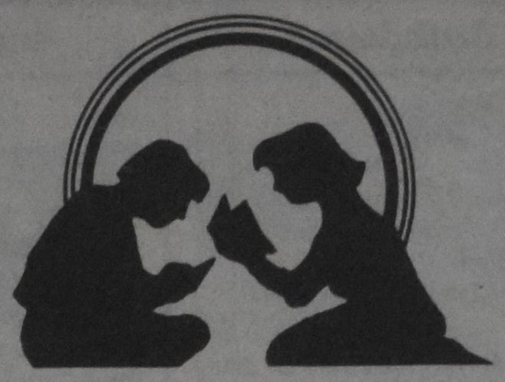
Being fired may be a good thing

In today's depressed economy most of us have entertained the fear that we could be the next person to join the ranks of the unemployed. The premise of this book is that being fired may be the best thing that happens to you. Many find this difficult to believe, but the author knows from experience that it's possible.

Brown holds a master of business degree and is a marketing executive who suddenly finds herself out in the cold. She successfully combines real-life examples with concise, practical and readable advice on how to get your personal life together while organizing a job search.

In a thorough, methodical manner Brown covers related issues, from protecting your legal and financial rights when your employer lets you go, to preparing resumes and organizing a campaign to find a new job.

Landing On Your Feet contains two minor flaws. This book will be most helpful to middle-class people — the author makes the assumption



Friends of God

Wayne Brouwer

Life on the sunny side of the street

"A cheerful look brings joy to the heart, and good news gives health to the bones" (Prov. 15: 30).

One minister tells of a funeral for a great singer. He had been a masterful tenor, performing with the great orchestras and choruses of the world. He was only 45 when he died of a heart attack and it seemed a greater tragedy because of all the concerts and recording sessions he had scheduled for many years into the future.

Pity party

Those who came to the funeral lamented much: "If only he would have lived longer!" "What a pity!" "Look at all he left undone!"

But a great woman of the arts, herself a singer who had shared the concert stage with him, chided one headshaker. "I miss him too," she said, "but I didn't come here to regret the things he didn't do, the songs he didn't sing, the performances he didn't give .... I came here to celebrate the beautiful music that he *did* bring into our lives!"

Sometimes a critic's perspective razor slices away frilly froth and lays the ugly brown truth bare. But quashing unwarranted optimism can easily become raging unbridled pessimism. And a life in the negatives can miss much of the great blessings we need to thrive.

'Dog day afternoon'

A few years ago our daughters came rushing home from school wailing, shouting. We could hardly get out of them what had disturbed them so. Finally, in mighty sobs, it came: "The dog! There's a dog down the street! He ran after us! He barked at us! He tried to jump on us!" All these shouts of misery through tears and shuddering fear.

For a while the girls would take the long way home from the bus. They'd go way around another block, just to avoid the dog. And then one day they forgot. They went the old way again. And when they came home beaming, one of them said, "Guess what, Mommy?"

"What?"

"The dog *didn't*!"

"What 'didn't' the dog?"

"Well, he *didn't* bark, and he *didn't* jump on us, and he *didn't* run after us!"

And life was good again!

Moving over

But we knew that there had to be more to that dog than just "didn'ts!" There had to be a lot of "dids" too, or that dog wouldn't be much of a dog!

Still, that's sometimes the way people try to define life: by what *didn't* happen. Some will even explain themselves that way, in terms of what they *didn't* accomplish. "Evil news rides post," said Milton, "while good news bates."

That's too bad, though, because life is just as real on the sunny side of the street. And a lot more fun in the long run. And even more healthy!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Renske Draaistra — Shalom Manor, Grimsby.
Dear brother-in-law of:
Hinke & Geert Draaistra — Grimsby
Mike & Jane Draaistra — Dunnville
Frances & Hank Postma — Grimsby
Evelyn & Hank Lip — Grimsby
Frank & Harriette Draaistra — Brantford
Jane & Frank Day — Freelton
Also survived by many nephews and nieces.
"The Lord of Hosts is with us, the God of Jacob is our refuge" (Ps. 46: 7).
Correspondence address: 7 Craig Blvd., Grimsby, ON L3M 4C2

Accommodation

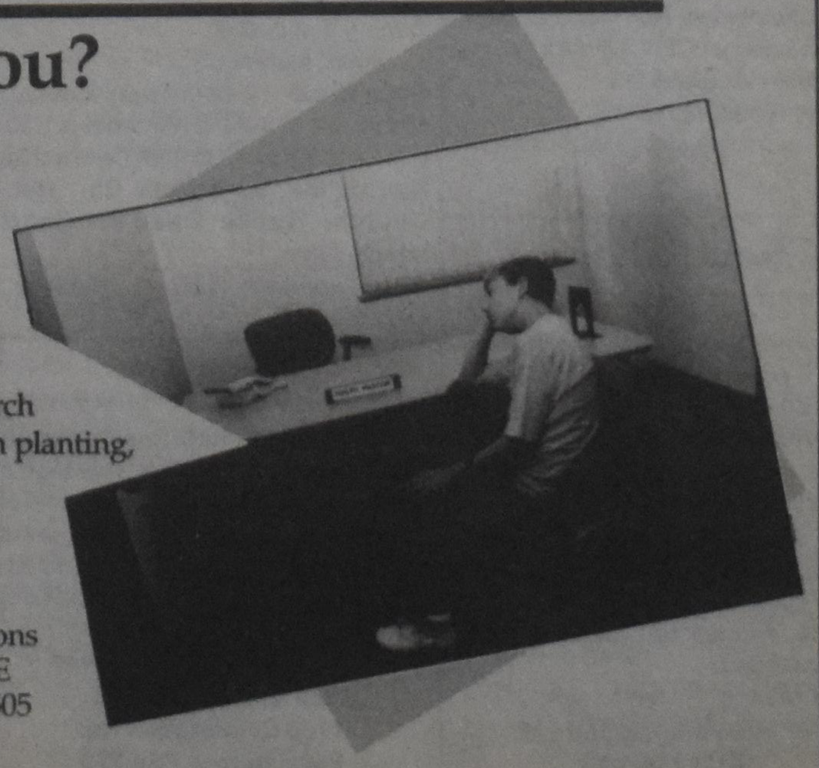
Roommates wanted to share a 3-bedroom home, 5-min.-drive from Welland and near churches. Lots of room plus garage. $275, utilities included. Male looking for one or two

e waiting for you?

e available
than RBC graduates can fill.
There are people waiting for you. If you have a heart for ministry, there are mission agencies and churches looking for qualified candidates. We can help you prepare.

Answer the call.

RBC graduates with the Bachelor of Religious Education degree are involved in church education, evangelism and church planting, overseas missions, social service, seminary, urban ministries, youth ministry.



Contact RBC Admissions
3333 East Beltline NE
Grand Rapids, MI 49505
(616) 363-2050

RBC **Reformed Bible College:** ***sending graduates into ministry careers for 52 years***

Classifieds

Classified Rates

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Real Estate

For sale: Beautiful, profitable, 100+ - acre fruit/vegetable farm. Located few-minute drive from **Pembroke, Ont.**, on paved road. 1993 strawberry crop in place. Has 3-bedroom, 2-bathroom renovated home. Barns etc. Approximately 50-acre tile-drained.

Much potential. Irrigation, pumps, tractors and all necessary equipment included.

Owner retiring. Priced to sell.

For more information call:
(613) 735-5567

Birthdays

TROELSTRA:

1913 March 4 1993

With praise and thanksgiving to God, we joyfully announce the 80th birthday of our dear husband, father and grandfather,

CHRISTIAAN TROELSTRA

May God continue to bless you and keep you in His loving care for many more years.

With love and congratulations from your family.

Ali Troelstra — Terrace, B.C.
Berta & Marten den Haan — Victoria, B.C.
Elena, Chris
Anka & Terry Manders — Summerland, B.C.
David, Graham
Audrey & Pearse Walsh — London, Ont.
Tim, Adrian, Ashlyn, Meaghan
Peter & Irene Troelstra — Langley, B.C.
Chris, Jennifer
Cheryl & Wayne Wyatt — Terrace, B.C.
Chris & Tina (Ian, Justin), Mark, Alyssa, Brian, Sarah
Elizabeth & John Van Dyk — Cambridge, Ont.
Stephanie, Erica

Home address: 4704 Walsh Ave., Terrace, BC V8G 1Y6

Anniversaries

Bowmanville Kettleby

1953 Maroh 12 1993

"So that we may boldly say the Lord is my helper" (Heb. 13: 16a).

With praise and thanks to God we are happy to announce the 40th anniversary of our parents and grandparents,

JOE and SALLY FEDDEMA
(nee LOOTSMA)

It is our prayer that the Lord will continue to bless and keep you.

Sylvia & Cecil Siebenga
Nathan, Liisa, Reuben
Paul Feddema
Brian & Sue Feddema
Jonathan, Benjamin
Anita & Marvin Knibbe
Alex, Brent
Chris & Tim Ledlie
Jillian, Matthew

Open house will be held on Sunday, March 14, 1993, D.V., from 11:30 a.m. - 2:30 p.m. at the Fellowship Hall of the Springdale Chr. Ref. Church, Rupke Road, Holland Marsh, Ont.

Home address: R.R. #1, Kettleby, ON L0G 1J0

Events

The Christian Reformed Church of Emo, Ont., will, D.V., on March 19, 1993, celebrate the occasion of her **40th anniversary**. All members present and past are invited to attend. Lodging available. Please contact;

Anniversary Committee
c/o N. Schryvershof
1436 Colonization Rd.
Fort Frances P9A 2T8
Phone: (807) 274-9234

Anniversaries

1948 February 26 1993

With praise and thanksgiving to God we announce the 45th wedding anniversary of our parents

CHRIS and GRACE VANDERNAGEL
(nee VAN EIJK)

Thank you Mom and Dad for your love, patience, support and guidance. We wish you many more years together. With love from your children and grandchildren:

Hank & Joanne Haaksma — Winnipeg
Kelly, Jordan
Neil VanderNagel
Henry & Janet Knoop — Bowmanville
Lydia & Chris, Jessica, David, James
Kees & Alice Verhoef – Jordan Stn.
Kevin, Nicole, Jaclyn
Peter & Marilyn Leder — Edmonton
Valerie, Sandra, Gordan, Darlene, Clark
Larry & Betty Dirksen — Jordan Stn.
Christel, Steven, Shane
Jim & Sheila Caminha — Winnipeg

Home address: 2815 Prince William St., Jordan Station, ON L0R 1S0

Amsterdam St. Catharines

1943 March 11 1993

"But as for me and my house, we will serve the Lord" (Josh. 24: 15b).

With joy and gratitude to God, we look forward to celebrating the 50th wedding anniversary of our parents and grandparents,

ALBERT and MEINSJE VERWEY
(nee VAN HARTEN)

We pray that God will continue to hold you in his loving care. Congratulations Mom and Dad, Oma and Opa!

Dini Verwey — Hawera, N.Z.
Elly & Bill Gill — St. Catharines
Cynthia, Peter, Andrea
Mary & Hans Branderhorst — St. Catharines
John & France, JoAnn & Steve
Bert & Pam Verwey — St. Catharines
Adam, Amy, Katharine

Friends and family are invited to an open house on Saturday, March 13, 1993, from 2 to 5 p.m. at Calvin Memorial Chr. School, 300 Scott St., St. Catharines.

Best wishes only please.

Home address: 2 White St., Apt. 203, St. Catharines, ON L2N 1Z2

Anniversaries

Congratulations to John and Pauline DeKok on the occasion of their 55th wedding anniversary on March 3, 1993! See anniversary announcement in Feb. 19 issue.

Anniversaries

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Obituaries

Oudega Schettens

31 Oct. 1919 - 8 Dec. 1992

Na een langdurige ziekte en veel lijden heeft de Here tot zich genomen onze geliefde zwager en oom

HENDRIK DE BOER

Geliefde echtgenoot van Sietske de Boer-Huisman.

Psalm 27: 7.

De begrafenis heeft plaatsgehad op 12 Dec. 1992.

Correspondentie adres: Mevr. S. de Boer, Van Ozingaweg 31,
8744 EX Schettens (Fr.), Nederland

Wons Telkwa

Aug. 22, 1917 - Jan. 30, 1993

The Lord ended the suffering, by taking home his child, our dear brother, brother-in-law and uncle,

RALPH HUISMAN

Beloved husband of Betty Huisman-Okkema.

Predeceased by a little daughter Annetta and three brothers Klaas, Oepke and Ynse.

Psalm 27 and 2 Timothy 4: 7.

Funeral services were held Feb. 3, 1993.

Correspondence address: Box 551, Telkwa, BC V0J 2X0

Obituaries

On Feb. 11, 1993, the Lord called home our dearly beloved mother, grandmother and great-grandmother,

SYTSKE HOGEVEEN
(nee ZANDBERGEN)

of Townsend in her 93th year.

Predeceased by her husband Jurjen in 1987.

Lovingly remembered by her children:

Andy & Pat Hogeveen — Townsend
Grace & Ron Koornstra — Brantford
Ann & Melvin Werkman — Brantford
Peter & Tilly Hogeveen — Brantford
Sytske & Homme Wolthuizen — the Neth.
Andy & Dinie Hogeveen — Simcoe
Frances & Ted Douwes — Townsend
Alice & John Mans — Caistor Centre
Shirley & Ibe Bergsma — Simcoe
Sylvia & Ted Visser — Jarvis
Toby & Sally Hogeveen — Palermo

Predeceased by son, Chuck (1983), grandson, Tim (1992), and several great-grandchildren.

Sadly missed Beppe of 50 grandchildren and 83 great-grandchildren.

"The Lord is my Shepherd."

Funeral took place on Saturday, Feb. 13, 1993.

Correspondence address: Andy Hogeveen, 216-76 Towncentre Drive, Townsend, ON N0A 1S0

Classifieds

Obituaries

Birdaard, the Neth. Bloomfield, Ont.
1908 - 1993
"The Lord is my shepherd, I shall not want" (Ps. 23).
On Feb. 1, 1993, the Lord took home our beloved mother, grandmother and great-grandmother,
JANET BANGA (KEMPENAAR)
at the Westlake nursing home.
Dear mother of:
Peter & Theda Kempenaar — Westlake
Willem & Lieze Kempenaar — the Neth.
John & Ann Kempenaar — Demorestville
Paul & Wilma Kempenaar — Kingston
Henny & Bill Huiskamp — Bloomfield
Garry & Sandra Kempenaar — Odessa
Besides these she leaves 29 grandchildren and three great-grandchildren, one brother, Fedde Kingma, and one sister, Sjoukje Gjaltema, both of the Netherlands, and three stepchildren.
She was predeceased by her husband George Kempenaar (1966) and Albert Banga (1984) and one grandson.
The funeral service was held on Wednesday, Feb. 3, 1993, in the Bethany Chr. Ref. Church in Bloomfield with Rev. H. Salomons officiating.
We thank the Lord for a mother who taught us about his love. She expressed to us her hope that all her descendants would walk in the ways of the Lord.
All the pain and grief is over
Every restless tossing passed
I am now at peace for ever
Safely home in heaven at last.
Correspondence address: Mrs. Henny Huiskamp, R.R. 1, Bloomfield, ON K0K 1G0

"He who dwells in the shelter of the most high will rest in the shadow of the almighty" (Ps. 91: 1).
On Wednesday, Feb. 3, 1993, the Lord called home his child, our father, grandfather, great-grandfather, and brother,
JARING POSTMA
at the age of 84.
Beloved husband of Geeske (Sytsma) for 58 years.
Dear father and father-in-law of:
Chris & Jennie Postma
Steve & Coby Postma
Grace & Tony Millenaar
Betty & Bert Visscher
Lucas & Faith Postma
Henry Postma
Laura Postma
Trincy & Anko Buwalda
Pieter & Betty Postma
Dear grandfather of 31 grandchildren and great-grandfather of 17 great-grandchildren. Also surviving is one brother in the Netherlands.
A funeral service was celebrated in the Duncan Chr. Ref. Church on Saturday, Feb. 6, 1993. Pastor Henry Jonker officiated. Interment in Cedar Valley Memorial Gardens, Cedar, B.C.

Obituaries

Dec. 5, 1928 - Jan. 26, 1993
Suddenly on Tuesday, Jan. 26, 1993, the Lord called home unto Himself, our Husband, Father, and Grandfather,
JOHANNES DE ROOS
in his 65th year, after a 14-year struggle with Parkinson's disease.
Beloved husband of Attje de Roos (nee Draaistra).
Dear Father of:
Walter & Kathaleen de Roos — Beamsville
Justin
Renetta & Thomas Martin — Beamsville
Thomas, James
Greta de Roos — Beamsville
Thomas de Roos — Grimsby
Theresa de Roos — Grimsby
Predeceased by both his parents Grietjie (nee Hiemstra), 1978, and Wolter de Roos, 1987.
Dear Brother of:
Trudy & John Kruid — Dunnville
Wytze & Georgina de Roos — Sarnia
Audrey de Roos — Hamilton
Hermina & Mannes Scholman — Dunnville
Andy & Martha de Roos — Vineland
Jack & Gertie de Roos — Vineland
Henry & Hilda de Roos — Fenwick
Grace & Bill Koene — Mississauga
Dear son-in-law of Thomas & Renske Draaistra — Shalom Manor, Grimsby.
Dear brother-in-law of:
Hinke & Geert Draaistra — Grimsby
Mike & Jane Draaistra — Dunnville
Frances & Hank Postma — Grimsby
Evelyn & Hank Lip — Grimsby
Frank & Harriette Draaistra — Brantford
Jane & Frank Day — Freelton
Also survived by many nephews and nieces.
"The Lord of Hosts is with us, the God of Jacob is our refuge" (Ps. 46: 7).
Correspondence address: 7 Craig Blvd., Grimsby, ON L3M 4C2

Accommodation

Roommates wanted to share a 3-bedroom home, 5-min.-drive from Welland and near churches. Lots of room plus garage. $275, utilities included. Male looking for one or two males. Available March 1, 1993.
Phone Kevin at (416) 899-2424 anytime.

Job Opportunities

We, the members of Bethel Chr. Ref. Church of Saskatoon, Sask. are searching for an **experienced pastor** to lead us. We are a 40-year-old congregation consisting of approximately 55 families.
A church profile is available upon request. Please send inquiries and/or resume to:
Sid Byma
1311 McLorg St.
Saskatoon, Sask.
S7J 0N3
Phone: (306) 343-7147

For Rent

For rent: Basement apartment in East London. Owners are Christian couple who live on main floor. Parking and laundry included. Available April 1. **Call Henry or Yvonne Lammers (519) 451-7306.**

For Sale

Owner wishing to retire
For sale: Long-established family restaurant and take-out in Hamilton, Ont. Excellent business, very good location, plenty of parking.
Willing to train new owners. Large three-bedroom apartment available. Minimum capital required $200,000. For further information write to:
P.O. Box 93090,
Burlington, ON, L7M 4A3

Personal

Christian lady would like to correspond with Christian man, age about 65-73 years. Please write to **File #2605, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1**

Employment Wanted

Experienced broiler-chicken farm operator seeking permanent full-time employment to work with chickens or turkeys. References available. **Please phone: (416) 659-1954 or write to: File #2606, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Young man, agricultural college student, from the Netherlands, is looking for a 6-week-stay on a dairy-farm in Ontario starting approx. mid July 1993. For more information please write or call: **John Heinen, R.R. #1, Picton, ON K0K 2T0. Phone: (613) 393-2081.**

Job Opportunities

Wanted, reliable married man for good-sized **dairy farm.** Needs to be able to milk and work with dairy cattle. Contact: **Ridgeview Dairy, Monarch, South Alberta. Phone: (403) 381-9317 or (403) 824-3696.**

Teachers

Aylmer, Ont.: Immanuel Chr. School will have **possible** openings in **primary, junior** and **intermediate** divisions. Strengths in **French** and **music** preferred. Applicants should send resume to:
Andy Vanderploeg, Principal
Immanuel Chr. School
75 Caverly Rd.
Aylmer, ON
N5H 2P6
Phone: (519) 773-8476

Teachers

Aylmer, Ont.: Immanuel Chr. School will have a **possible** opening for a **teaching principal** for September 1993. Interested candidates forward application to:
John KrienseLokker
R.R. #1
Brownsville, ON
N0L 1C0
Phone: (519) 877-2519

Agassiz, B.C.: Agassiz Chr. School is seeking to fill **one full-time** position and **one part-time** position. The full-time position can be a combination of two of the following areas: **Kindergarten, learning assistance, Grade 6/7** part days. Please send your resume and state your preference for the areas you wish to teach. A person with a major or minor in **science** would be beneficial to our school. We are also in need of a **Grade 1** teacher to cover a maternity leave for Sept.-Dec. 1993. Please direct inquiries and/or information to:
Colleen Gingerich, Principal
Agassiz Chr. School
P.O. Box 3230
Agassiz, BC V0M 1A0
Phone: (604) 796-9310

Ancaster, Ont.: Hamilton District Chr. High School invites qualified teachers to consider joining a dedicated professional staff, a receptive Christian community and 370 energetic students. Two full-time teaching positions: **English** and **business/mathematics**. Please submit your resume by April 1, 1993, to:
Jim VanderKooy, Principal
Hamilton District Chr. High School
92 Glancaster Road
Ancaster, ON L9G 3K9

Belleville, Ont.: Quinte Chr. High School has a **possible** opening in **science, girls phys-ed., and/or business (keyboarding).** More information may be obtained by writing:
Mr. M. Hoyer, Principal
QCHS
Box 158
Belleville, ON
K8N 5A2
Phone: (613) 968-7870

Bowmanville, Ont.: Knox Chr. School has a **definite** opening for a **Grade 3** teacher and a **possible** opening for a **Grade 6** teacher for the 1993/94 school year. Interested, qualified applicants for these positions are invited to apply. If you would like to join our team of dedicated Christian teachers at a dynamic, growing school (present enrolment: 225) in a modern, up-to-date facility, please forward your letter of application and resume to:
Bill Helmus, Principal
Knox Chr. School
410 Scugog St., R.R. 1
Bowmanville, ON L1C 3K2
Phone: (416) 623-5871

Teachers

Brampton, Ont.: John Knox Chr. School seeks applications for an additional **full-time** staff member in the **primary/junior grades** for the 93/94 school year. **French** and **music** an asset. All interested in applying, please forward your application and resume to:
Mr. I. Witteveen, Principal
John Knox Chr. School
82 McLaughlin Rd. S.
Brampton, ON L6Y 2C7
Phone: (416) 451-3236

Burnaby, B.C.: John Knox Chr. School has openings for the position of a **Grade 5/music** teacher and also an opening for a **Grade 1/2** position for the 1993/94 school year.
Interested applicants send resume to:
S. VanderWoud, Vice-Principal
8260 13th Ave.
Burnaby, BC
V3N 2G5
Phone: (604) 522-1410

Calgary, Alta.: Calgary Chr. School (K-12, 520 students) in sunny Alberta, is looking for **three teachers** to join our staff for the 1993/94 school year. We have an opening in **Grades 1 to 3**, another in **Grades 4 to 6**, and a third one in **instrumental music, Grades 1 to 12**. If you are interested in being part of a vibrant team of teachers in an exciting school, please forward your resume to:
Anita Veeneman
c/o Calgary Christian Schools
2839-49th St. SW, Calgary, AB
T3E 3X9
Fax: (403) 242-1182.

Drayton, Ont.: Calvin Chr. School invites candidates to apply for a **possible** opening in **Grade 5** for the 1993/94 school year. The ability to teach **French** will be regarded as **an asset.**
CCS is a well-established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of about 230 students and a faculty of 11 teachers for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, single-grade classrooms, and extensive extra-curricular activities.
If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to:
Mr. A.J. Vanderstoel, Principal
Calvin Christian School
Box 141, Drayton, ON
N0G 1P0
Phone: (519) 638-2935
Fax: (519) 638-2935

Classifieds

Teachers

Dundas, Ont.: Calvin Chr. School has a **possible** vacancy in **Grade 8.** Ability to teach **all subjects,** including **French**, is required. Qualified applicants, possessing or working on their CSTC, should address inquiries/resumes to:

Mr. Jack Zondag, Principal
Calvin Chr. School
542 Ofield Road, North, R.R. #2
Dundas, ON
L9H 5E2
Phone: (416) 627-1411

Duncan, B.C.: Duncan Chr. Elementary School (K-7, 190 students) has for September 1993, a **possible** opening in **Grade 5 or 6.** Please address inquiries/resumes to:

Mrs. J.M. Spyksma
Duncan Chr. Elementary School
5781 Chesterfield St.
Duncan, BC V9L 3M1
Phone: (604) 746-5341
Fax: (604) 746-3615

Fruitland, Ont.: John Knox Memorial Chr. School seeks applications for a **full-time Grade 7** position. Interested teachers should contact the school for information and application forms. The deadline for applications will be **March 20.** Please contact:

Mr. J. de Jager, Principal
795 Hwy. #8
Fruitland, ON L8E 5J3
Phone: (416) 643-2460

Lacombe, Alta.: Lacombe Chr. School, approx. 340 students in K-9, located in Central Alberta, invites applications from qualified teachers for a **definite elementary learning assistance** (resource room) position, as well as for a **possible junior high math-science-computer studies** position, and an **upper elementary-junior high French** position. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

Wernart van Deventer
Lacombe Chr. School
P.O. Box 1749
Lacombe, AB T0C 1S0
Phone: (403) 782-6531
Fax: (403) 782-5760

Langley, B.C.: Langley Chr. School (K-7, 400 pupils), a rapidly growing school in the heart of the Fraser Valley, is accepting applications for September 1993. We will have openings at **Grade 1** and **Grade 4/5** levels with a **possibility of other openings** as well.
Address application and inquiries to:

Leo Smit, Principal
Langley Christian School
21789 - 50th Avenue
Langley, BC V3A 3T2
Phone No. (604) 533-2222
Fax No. (604) 533-7276

Leduc, Alta.: Covenant Chr. School (P-9, 198 students) is accepting applications for **possible** openings at the **primary, intermediate** and/or **junior high** levels. If you are interested in becoming a member of this innovative and enthusiastic community of learners and teachers, submit your resume to:

Gayle Monsma
Covenant Chr. School
Box 3827
Leduc, AB
T9E 6M7
Phone: (403) 986-8353

London, Ont.: The London Parental Chr. School invites beginning and experienced teachers to apply for **possible** teaching positions at the **primary** and **junior grade** levels.
We are a school community serving more than 100 families, located in the heart of Southwestern Ontario. Please send letter of application and resume or contact the Principal,

Mr. Herb Goodhoofd
LPCS
202 Clarke Rd.
London, ON
N5W 5E4
Phone: (519) 455-0360

We look forward to hearing from you.

London, Ont.: London District Chr. Secondary School invites applications for a **possible French** position for the 1993/94 school year. Please send your letter of application and resume to:

Mr. H. Kooy, Principal
LDCSS,
24 Braesyde Ave.
London, ON
N5W 1V3
Phone: (519) 455-4360

Ottawa, Ont.: Ottawa Chr. School is interested in applications from **French Specialist** teachers to fill a position commencing September 1993. This is a 58% position but could be increased by assuming non-French responsibilities at the **senior elementary** level.
Send resume to:

Wm. Van Dyke, Principal
Ottawa Chr. School
2191 Benjamin Avenue
Ottawa, ON
K2A 1P6
or Fax to 1-613-224-3929

Red Deer, Alta.: The Red Deer Chr. School has three **possible** openings for the 1993/94 school year, including two in our **primary** division and one in **music/drama.** Successful applicants will be joining a dynamic staff in a rapidly growing school with plans for a new school building in the near future.
Resumes and inquiries should be directed to:

Mr. R. Duggan, Principal
14 McVicar St.
Red Deer, AB
T4N 0M1

Rimbey, Alta.: The Rimbey Chr. School situated in Central Alberta has the following possible opening: **lower elementary teacher.** The Rimbey Chr. School is an interdenominational school of 125 students, K-9. All interested applicants should send their resume to:

Rimbey Chr. School
Att.: H. Vandermeer, Principal
Box 90
Rimbey, AB T0C 2J0
Phone: (403) 843-3904 (school)
(403) 782-7962 (home)

Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, **possible** openings in the following areas: **primary-music/band/choir, 4-12, English, 8-12, social studies, 8-12, French, 4-12.** Please address enquiries/resumes to:

Mr. Evert Vroon, Principal
c/o B.V. Chr. School
P.O. Box 3635, Smithers, BC
V0J 2N0

Surrey, B.C.: Fraser Valley Christian High School is an interdenominational school in the reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for a **music** teacher, an **art** teacher, a **math/computer studies** teacher and a teacher with interests in one or more of the **humanities.**
Applicants should send resumes to:

Al Boerema, Principal
Fraser Valley Christian High School
15353 - 92 Avenue
Surrey, BC V3R 1C3
Phone: (604) 581-1033

TEACHING OPPORTUNITIES AT

PACIFIC CHRISTIAN SCHOOL

POSSIBLE OPENINGS in the Secondary Grades for the 1993/94 school year.

- Junior High Science
- Chemistry
- Math
- Home Economics
- Social Studies
- Counselling
- Computers

PCS is an interdenominational Christian school providing quality education for 670 (K-12) students in the greater **Victoria, B.C.,** area. Send applications and resumes to:

Mr. John Messelink, Secondary Principal
654 Agnes Street, Victoria, BC
V8Z 2E6
Phone: (604) 479-4532 Fax: (604) 479-3511

Timothy Christian School
has a definite

Principal

opening for the 1993-94 school year.

Our school of 130 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you to use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct enquiries to:

William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

For Sale

TOTAL CHURCH FURNISHINGS

CHAIRS INSTEAD OF PEWS
Book racks for some models
Communion Tables • Lecterns
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Peter Keppie Sales Ltd.
57 Charles Tupper Drive
West Hill, ON M1C 2A8
TOLL FREE: 1-800-565-9701
Fax: 1-416-284-5260
COAST TO COAST SALES SINCE 1973

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Hollands of Engels

HOMELIFE Benchmark REALTY CORP

Andy Driesen

200-32500 South Fraser Way, Abbotsford, BC V2T 4W1
Bus: 853-7144
Toll Free: 522-0919 Fax: 853-1839
Res: 854-1560
"Serving the Fraser Valley"

Classifieds

Teachers

Taber, Alta.: Taber Chr. School has a **definite** opening for a **primary teacher** for the 1993/94 school year. Interested, qualified applicants are invited to apply. Please send your letter of application and resume to:

Henry Ronda, Principal
Taber Chr. School
Box 2256, Taber, AB T0K 2G0
Phone: (403) 223-4550

Trenton, Ont.: Trenton Chr. School invites applications for a **possible** opening in the **primary division** for the 1993/94 school year. Please send your letter of application and resume to:

Jeremy VanDuyvendyk, Principal
Trenton Chr. School
20-4th Avenue, Trenton
ON K8V 5N3
Phone: (613) 392-3600

Vancouver, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having **openings at several levels** for the 1993/94 school year. If you are a fully-certified teacher and would be interested in participating in the development of Christian education in the Vancouver area please send your resume, indicating your areas of interest and expertise, to:

Ron Donkersloot, Principal
Vancouver Christian School
3496 Mons Drive, Vancouver, BC
V5M 3E6

Job Opportunities

Redeemer College

REDEEMER COLLEGE invites applications for a **Vice-President (Administration and Finance).** This person is the Chief Financial Officer of the College who reports to the President, is responsible for the caring and efficient functioning of administrative services, and carries out the financial objectives of the Board. Administration and Finance encompasses the following services: accounting services, admissions, ancillary services, plant and maintenance, security, janitorial services, community relations, human resources, financial aid, administrative support, and computer services.

Applicants should have a related Masters Degree (an accounting designation or Doctorate is desirable); share a commitment to the Reformed Christian Basis of the College; and, experience in progressively responsible positions. Equivalencies will be considered. Direct applications to:

Human Resources,
Redeemer College,
777 Highway #53 East,
Ancaster, ONT, L9K 1J4.

Teachers

Centennial Christian School
Terrace, B.C.

is seeking applications for a

PRINCIPAL

starting the 93/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add grades 11 and 12 potentially in the 95/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.
Contact Joe VanderKwaak, Search Committee at the school.

TEACHERS

Applications for positions in intermediate and secondary grades as well as band/music are also being accepted.
Contact Frank Voogd, Principal, at the school.

Centennial Chr. School
3608 Sparks Street
Terrace, BC V8G 2V7
Phone: (604) 635-6173

Durham Christian High School
Bowmanville, Ontario

is soliciting applications for the following probable teaching positions:

French (1 position)

Bible, art, choir, English
(any combination of the above for 1 1/2 positions)

Please direct inquiries or send resumes to:
Ren Siebenga, Principal
Durham Christian High School
R.R. #1
Bowmanville, ON
L1C 3K2
(416) 623-5940

CAMBRIDGE CHRISTIAN SCHOOL

invites applications for the position of

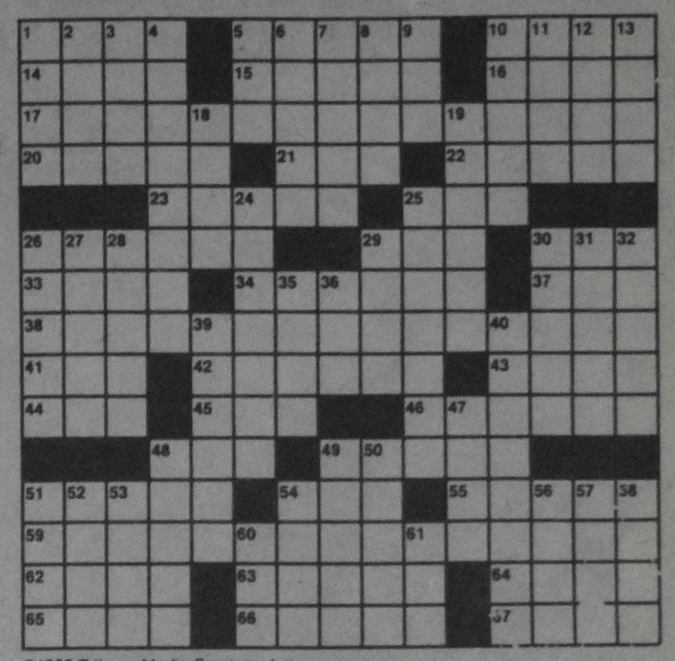
PRINCIPAL

for the **1993/94** school year.

This position consists of 65% administrative time and 35% teaching time. Cambridge has 203 students, 10 dedicated staff, a supportive Board and community. We enjoy beautiful facilities centrally located in Ontario.
Interested applicants are requested to send their complete resume to:

Chairman of the Board
Cambridge Christian School
229 Myers Road
Cambridge, ON N1R 7H3
Tel.: (519) 623-2261
Fax: (519) 623-4042

THIS WEEK'S PUZZLE by Al Becker



ACROSS
1 Like two peas in —
5 Sacrifice site
10 Honey drink
14 Metallic material
15 New Zealand native
16 Opera voice
17 Dilatoriness
20 Feed a fire
21 Slippery one
22 Vaulted
23 Wooden Mortimer
25 Rifle pellets
26 No-nos
29 Snake
30 Church bench
33 Biblical twin
34 Pillar
37 GI address
38 Winter announcement
41 Sign
42 Fleet
43 Assistant
44 — Moines
45 Hwy.
46 Made zesty
48 Twice, in music
49 Praise highly
51 Bewildered
54 Before: pref.
55 Honshu port
59 Was put off
62 In — (bored)
63 Wisc. college
64 Turn loose
65 Earring site
66 Sicily volcano
67 Grovel

DOWN
1 Swiss sight
2 Role
3 Melville story
4 Adorns
5 "I — Camera"
6 — beam
7 Carried
8 Seed cover
9 — Tin Tin
10 Spouses
11 Lamb
12 Spin like —
13 Admonitory word
18 Nev. city
19 NY city
24 Accompanies
25 Pretentious speech
26 Lacking zeal
27 Together
28 Enjoys pleasant warmth
29 Melville's "Billy —"
30 Go to pieces
31 Lyric poem
32 Affected with enthusiasm
35 "Don't tread —"
36 Grazing land
39 Social outcast
40 Leaves port
47 Indigent
48 Midler
49 Burst forth
50 Inert gas
51 "...— in Kalamazoo"
52 Bull
53 Ticket end
54 — dieu (prayer place)
56 Nimbus
57 Understood
58 Yemen seaport
60 "— of Good Feeling"
61 Literary collection

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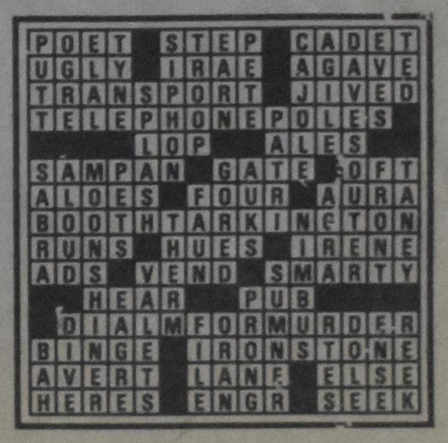
Last week's puzzle



Church News

Christian Reformed Church
Calls extended
— To Blenheim, Ont., Rev. John W. Jongsma of 2nd, Sarnia, Ont.
Classis meeting
— Classis Chatham will meet in regular session, Tuesday, May 11, 1993, in the CRC of Blenheim, Ont. All materials for the agenda must reach Jan H.G. Vandergeest, Stated Clerk, by Monday, March 29, 1993.

Calendar

Feb. 26-27 "Marriage Preparation Seminar," First CRC, **Guelph**, Ont. Starts 7:30 p.m. on Friday. For registration call (519) 822-7720.

Feb. 26-27 "You're a good man, Charlie Brown," will be performed at 8 p.m. by students of London District Chr. Secondary School, **London**, Ont.

Feb. 27 "Benton Community Concert" by the Benton Baptist choir and organist Jonathan Oldengarm, 7:30 p.m., at Benton St. Baptist Church, **Kitchener**, Ont. Freewill offering.

Feb. 28 A Redeemer College home-coming concert for the choir. Conductor: Christiaan Teeuwsen. At 8 p.m., Redeemer College, **Ancaster**, Ont. Freewill offering.

Mar. 5-6 "You're a good man, Charlie Brown," will be performed at 8 p.m. by students of London District Chr. Secondary School, **London**, Ont.

Mar. 5-7 Serving Christ in the Nineties conference "Moving into ministry," at Salvation Army Conference Centre, **Jackson's Point**, Ont. (on the southern shore of Lake Simcoe). Main speakers: Derk Pierik, Paul Marshall and Aileen Van Ginkel. For info. call (416) 825-3578.

Mar. 6 Community CRC, **Richmond Hill**, Ont., presents an evening of contemporary Christian music performed by the church's musical team "DAY." For tickets call (416) 884-3005.

Mar. 7 Hymn-sing with "The Ambassadors," 8 p.m., First CRC, **Hamilton**, Ont.

Mar. 12-13 Woodstock Dutch Theatre Group presents "Kontakt met Kootje," a comedy in three acts, 8 p.m., W.C.I. auditorium, **Woodstock**, Ont. Tickets/info.: (519) 462-2866.

MAR 12 '93

SHOW US HOW TO SERVE...

THE NEIGHBOURS WE HAVE FROM YOU

pen and ink drawing by Paul Wiersma, a member of First Hamilton CRC (ON)

relief & recovery drive

Canadian Foodgrains Bank
A Christian Response to Hunger

To get food **relief** to the people who need it most, CRWRC relies on our partnership with the Canadian Foodgrains Bank (CFGB), a unique bank designed to help church groups buy, store, and ship grain to hungry people around the world. Just to meet planned food responses through CFGB this year, CRWRC needs to raise $250,000. This amount, when matched four-to-one by the Canadian government, will total a substantial $1.25 million worth of food for hungry people. **A $20 donation, when matched, can purchase 200 kilograms of food, feeding a family of five for 2-1/2 months!**

Funds above and beyond our $250,000 commitment to CFGB will enable CRWRC to assist disaster victims in **relief & recovery** where government funding may not be available. Last year, your donations provided an additional $170,608 to help CRWRC meet needs such as seeds and tools for drought-stricken Sudanese farmers and housing reconstruction for volcano victims in the Philippines.

Today, drought persists throughout southern and eastern Africa... civil disputes intensify around the globe... Tomorrow disasters may strike the most vulnerable...

Pressing needs call for our urgent response. God calls us, too!
Will you help CRWRC answer the call?

Please give through your local church's **relief & recovery drive** on March 7 or mail directly to:

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
3475 Mainway, P. O. Box 5070
Burlington, ON L7R 3Y8, tel. (416) 336-2920, fax (416) 336-8344